ISSN 2229-3337

Journal of Sukṛtīndra Oriental Research Institute

April 2012 • Vol. 13 • No. 2





SUKṚTĪNDRA ORIENTAL RESEARCH INSTITUTE
(Research Centre recognised by the University of Kerala and Mahatma Gandhi University.)
Kuthapady, Thammanam, Kochi-682 032, Kerala, India.

Sukṛtīndra Oriental Research Institute

Kuthapady, Thammanam, Kochi - 682 032, Kerala, India

Founded and patronised by

H.H. Srimad Sudhindra Tirtha Swami,

Head, Kasi Math Sansthan

Activities:

1. Research projects
2. Guiding research leading to Ph.D. degree in Sanskrit
3. Conducting Seminars in Oriental Subjects
4. Offering short-term courses in
   i. Vāstuvidyā ii. Foundation Course in Sanskrit iii. Jyotisha
5. Publishing Books and Research Journal.
   Publications so far:
   - i. *Cultural History from Kūrma Purāṇa*
   - ii. *Śrīmat Sunīti Bhāgavatam*
   - iii. *Khaṇḍanatrayam*
   - iv. *A Catalogue of Sanskrit Manuscripts Vol. I*
   - v. *Santuṣṭa Jīvitam* (Happy Life) a booklet in Malayalam (Discourse by H.H. Srimad Sudhindra Tirtha Swamiji)
   - vi. *Vaiṣṇavam (Malayalam)*
   - vii. *Konkani Baraitana* (A Hand book for writers in Konkani)
   - viii. *Chintan Anuchintan* (Anthology of articles comparing Hindi and Konkani)
   - ix. *The Konkani Language : Historical and Linguistic Perspectives* (English)
   - x. *Konkani Kavyamanjari* (An Anthology of Modern Konkani Poetry)
   - xi. *Socio-Cultural Background of the Gowda Saraswat Brahmin Community As Reflected in the Konkani Proverbs* (English & Konkani)
   - xii. *Sree Venkateśa Suprabhat* (Sanskrit original with Konkani translation)
   - xiii. *Surabharatiprakasam* - Sanskrit Self Instructor (in Malayalam)
   - xiv. *Sastravadavali* Vol. I (Malayalam)
   - xv. *Historical Background of the Konkani Language with Special Reference to Its Relationship with Sanskrit and Prakrit - Phonological Study.*
   - xvi. *Srīmad Ananda Tīrtha's Tattvāditrayam* (Original with Malayalam commentary)
   - xvii. *Srīmad Madhvacaryar - Jīvitavum Darśanavum* (Malayalam)
   - xviii. *Kārakaprakaraṇam* (Malayalam)
   - xix. *Glimpses of Indian Scientific Heritage* (English)
   - xx. *Aparoksānubhuti - A Critical Study* (Sanskrit)
   - xxi. *Advaita Vedānta: A Logico-Cognitive Approach* (English)
   - xxii. Viṣṇutattvavinirṇaya of Ānanda Tīrtha: A Critical Evaluation (English)
   - xxiii. *Srimad Bhāgavatakathamala* (Malayalam)
   - xxiv. *Ancient Hindu Scriptures and Modern Science - Some Parallels* (English)
   - xxv. *Rāmapāṇivāda's Vṛttavārtikaṣ : A Study* (English)
   - xxvi. *Narayaṇīyam - Vyakaraṇavum Prayogachaturiyum* (Malayalam)
   - xxvii. *Bharatiyadarsanangal* (Malayalam)
   - xxviii. *Bhartṛhari's Vākyapadīya: Its Linguistic and Literary Implications with Special Reference to Modern English Poetry* (English)
   - xxix. *Rāśakrīda with English Translation* (Anustubh Prastara of Ramapanivada (Sanskrit & English)
   - xxx. *History and Heritage of Mathematical Sciences* (Proceedings of International Conference)
   - xxxi. *Studies in Indian Logic* (English)
   - xxxii. *Aspects of Comparative Literature and Criticism* (English)
   - xxxiii. *The Unseen Invariant in Man* (English)
   - xxxiv. *Bharatiya Samskriti : Sabdachitrangal* (Malayalam)
   - xxxv. *Nandadeep : Anthology of Konkani Literature* (Konkanī)

The Reference Library of the Institute contains a number of rare books and a collection of Sanskrit manuscripts (palm leaf) on various subjects.

Cover Picture : Saraswathi, Padmanabhapuram. Source : The book *The Arts & Crafts of Keral* Published by Paico Publishing House, Cochin.

Journal of Sukṛtīndra Oriental Research Institute

April 2012
Vol. 13 • No. 2



यज्ञं दधे सरस्वती

SUKṚTĪNDRA ORIENTAL RESEARCH INSTITUTE
(Research Centre recognised by the University of Kerala
and Mahatma Gandhi University)
Kuthapady, Thammanam, Kochi - 682 032, Kerala, India

Journal of Sukṛtīndra Oriental Research Institute

Editor : Dr. V. Nithyanantha Bhat

Journal of Sukṛtīndra Oriental Research Institute is published twice a y (October and April). It aims to promote studies in Oriental learning, particular Indological subjects. The journal is published in English and Sansk

Subscription Rates

	India	Else where
Annual (2 issues) Individuals	Rs. 150	US $ 15
Annual (2 issues) Institutions	Rs. 200	US $ 20
Life (Non-Recurring) Individuals only (15 years)	Rs. 2500	US $ 250
Single copy (individuals)	Rs. 75	US $ 8
" (institutions)	Rs. 100	US $ 10

US $ 6 a year should be added towards air-mail surcharge.

Subscription amount may be sent by D.D. or M.O.

ISSN 2229-3337

Articles/Research papers invited

Standard articles (original and unpublished) written in error-fr language (Sanskrit / English) and prepared according to proper resear methodology as in MLA Handbook for Writers of Research Papers topics of Indological/Oriental importance are invited. Manuscripts shou be neatly typed in double space with correct diacritical marks wherev necessary. Correctness of details of works referred should be verifie Short articles are preferred.

Contributions should be sent to the Editor – one copy along with t font used should be mailed to "sukrtindra@gmail.com" and one hard co should be sent to the Editor by post.

Send your subscriptions / articles / orders to:

Editor,
Journal of Sukṛtīndra Oriental Research Institute,
Kuthapady, Thammanam,
Cochin - 682 032, Kerala, India.
Phone : 0484-2349563
E-mail : sukrtindra@gmail.com
Website : www.sukrtindraoriental.org

Copies are also available online at www.paicoindia.com

Editorial Advisory Board

Dr. S.D. Joshi
Dr. Satya Vrat Shastri
Dr. N.P. Unni
Dr. Prabhakar Pandurang Apte
Prof. R. Vasudevan Potti
Dr. V. Kutumba Sastry
Dr. K.K.N. Kurup
Dr. K. Chandrasekharan Nair
Dr. A. Achyuthan

Editor : Dr. V. Nithyanantha Bhat

Editorial Board

Dr. V. Govinda Shenoy
Prof. N. Radhakrishnan
Dr. Balagopal T.S. Prabhu
Dr. G. Gangadharan Nair
Dr. T. Devarajan
Dr. L. Suneetha Bai
Dr. M.P. Unnikrishnan

Views expressed in the articles are those of the authors and not necessarily those of the publishers.

Contributors

Dr. K. V. Suresh : Assistant Professor, Dept. of Vedanta, Sre Sankaracharya University of Sanskrit, Kalady.

Dr. V. Remadevi : Assistant Professor, Dept. of Sanskrit, Maharaja College, Ernakulam.

Dr. S. Remadevi Amma : Associate Professor, Dept. of Sanskrit Genera Sree Sanskaracharya University of Sanskrit, Kalady.

Shylaja K. : Research Scholar, Dept. of Sanskrit, University of Keral Kariavattom, Thiruvananthapuram.

Viswaja S. Nair : Research Scholar, Dept. of Sanskrit Vyakarana, Sre Sankaracharya University of Sanskrit, Kalady.

Gisha K. Narayanan : Research Scholar, Dept. of Vedanta, Sre Sankaracharya University of Sanskrit, Kalady.

Dr. G. Poornima : Assistant Professor, Dept. of Sanskrit Sahitya, Sre Sankaracharya University of Sanskrit, Regional Centre, Ettumanoo

Priya Jose K. : Assistant Professor, Dept. of English, Maharaja's Colleg Ernakulam.

Dr. Raji B. Nair : Assistant Professor, Dept. of English, Sree Sankarachary University of Sanskrit, Regional Centre, Thiruvananthapuram.

Sajna S. : Assistant Professor, Dept. of Sanskrit, Govt. Victoria Colleg Palakkad.

Dr. B. Prasannakumary : Associate Professor, Dept. of Vyakarana, Gov Sanskrit College, Thiruvananthapuram.

Dr. M.S. Muraleedharan Pillai : Associate Professor, Dept. of Vedant Sree Sankaracharya University of Sanskrit, Kalady.

Indulekha A.B. : Research Scholar, Dept. Sanskrit Vyakarana, Sre Sankaracharya University of Sanskrit, Kalady.

Dr. P. Radhakrishnan : Assistant Professor, Dept.of Sanskrit Vyakarana Sree Sankaracharya University of Sanskrit, Kalady.

Contents

Statement about ownership and other particulars about the newspaper - **Journal of Sukṛtīndra Oriental Research Institute** - to be published in the April issue of the journal every year.

FORM IV

Place of Publication	:	Sukṛtīndra Oriental Research Institute, Kuthapady, Thammanam, Kochi - 682 032.
Periodicity of its publication	:	Half Yearly
Printer's Name	:	Dr. V. Nithyanantha Bhat
Nationality	:	Indian
Address	:	Sree Niketan, Jew Street, Ernakulam, Kochi - 682 035.
Publisher's Name	:	Dr. V. Nithyanantha Bhat
Nationality	:	Indian
Address	:	Sree Niketan, Jew Street, Ernakulam, Kochi - 682 035.
Editor's Name	:	Dr. V. Nithyanantha Bhat
Nationality	:	Indian
Address	:	Sree Niketan, Jew Street, Ernakulam, Kochi - 682 035.
Owner's Name	:	Dr. V. Nithyanantha Bhat
Nationality	:	Indian
Address	:	Hon. Director, Sukṛtīndra Oriental Research Institute, Kuthapady, Thammanam, Kochi - 682 032. Sree Niketan, Jew Street, Ernakulam, Kochi - 682 035.

I, V. Nithyanantha Bhat, declare that the particulars given above are true to the best of my knowledge and belief.

15th April 2012

Dr. V. Nithyanantha Bhat
Publisher

Structural Unity in Indian Philosophy

Dr. K.V. Suresh

Indian spirituality is deeply rooted in the ancient philosophical and religious traditions of the land. Philosophy arose in India as an enquiry into the mystery of life and existence. A parallel situation arose in ancient Greece also. But, as Swami Vivekananda pointed out, the Greek philosophers confined their enquiries to the external world, and the method they employed was only speculation, whereas in India, philosophical enquiries were carried out in the inner world. Indian sages, called Ṛṣis or 'seers', developed special techniques of transcending the senses and the ordinary mind, collectively called Yoga. With the help of these techniques they delved deep into the depths of consciousness and discovered important truths about the true nature of man and the universe.

There is a structural unity in all forms of Indian thought. The sages found that man's true nature is not the body or the mind, which are ever changing and perishable, but the spirit which is unchanging, immortal, pure consciousness. They

called it the Ātman. The Ātman is man's true Self, the true knower, the true source of man's knowledge, happiness and power. The Ṛṣis further found that all individual selves are parts of infinite Consciousness which they called Brahman. Brahman is the Ultimate Reality, the Ultimate cause of the universe. Ignorance of man's true nature is the main cause of human suffering and bondage. By gaining correct knowledge of Ātman and Brahman it is possible to become free from suffering and bondage and attain a state of immortality, everlasting peace and fulfillment known as *Mukti.*

Human existence is characterized by suffering, and this cannot be removed by either empirical means or scriptural revelation; the only way to eliminate suffering is by discriminative knowledge. All schools, barring the Cārvākas, have squarely based themselves on the concept of *dukha* or suffering. Suffering is due to the failure to obtain what a man wants. They admitted that pain is a fact of life. But, they remarked: "So be it; yes, there surely is pain; but, what is more important is, there is pleasure too in life; and that is what matters. Go after pleasure. And, in case that pursuit involves pain, take that as a part of the process." The Cārvāka did not try to secure freedom from pain; but strove to manage with it. It said every man must make the best of a bad bargain and enjoy himself as long as he lives– "While life is yours, live joyously; none can escape Death's searching eye: When once this frame of ours they burn, how shall it ever again return?"

In Buddhist terminology, the combination of five aggregates (*skandha*) ends in suffering. By *dukha* is therefore meant "existence in the world with concomitant pain and pleasure" which is without any real substance (*anāṭmā*) and are impermanent (*aniṭya*).[1] Buddhism locates suffering at the heart of the world. Indeed according to Buddhism, existence is suffering (*dukha*). The main question that Guatama (c.566 B.C. - c.480 B.C.), the traditional founder of Buddhism, sought to answer was: "Why do pain and suffering exist?" Human life is suffering. According to Buddha everyone grows old, gets sick, sees others get sick, and eventually dies himself. Human beings increase this suffering by not accepting change and by having too much attachment to things that will eventually break or die. As long as you want more and fear losing what you have, there is suffering.

The Sāṅkhya philosophy also starts with the concept of suffering and its extinction. According to Sāṅkhya, there are three kinds of suffering which are due to the intra-organic causes like bodily disorders, diseases and mental sufferings caused by fear, anger, greed, etc; *ādhibauṭika* which is produced by extra organic natural causes; and *ādhidaivika* which is caused by extra organic supernatural conditions.[2] Ignorance or *aviveka* is the cause of suffering. This ignorance is due to the lack of *vivekajñāna* which makes a discrimination between the experiencing subject (*dṛṣṭa*) and experienced object (*dṛśya*).[3]

i. "the unmanifest", *prakṛti*, primordial nature;

ii. "the manifest", the world which arises out of prakṛti;

iii. the knower, puruṣa.

According to Yoga, avidyā or ignorance is one of the five *kleśas* or sources of afflictions. *Kleśas* are afflictions of the mind that are the roots of suffering according to Patañjali's Yogasūtras. Suffering is a mindset that is self-induced. To attain the state of equanimity, these *kleśas* have to be eliminated. These "afflictions" distort our mind and our perceptions, effecting how we think, act and feel. The five main *kleśas* vary in intensity on our psyche, from being inconsequential in their effect to utter blindness. The *kleśas* not only create suffering, but are said to bind us to the endless cycle of birth and rebirth, and thus preventing us from achieving enlightenment.

In Vedānta, ignorance (*ajñāna* or avidya) has the double function of concealment (*āvaraṇa*) and distortion (*vikṣepa*) or reality. Illusion is the product of ignorance; it prevents one from seeing the real nature of thing and makes one see something else in its place. The sufferings of life, according to Vedānta, are not due to the retribution of God, to luck, chance, hostile stars and planets, or to any external agency like Satan, Iblis, the Devil, or Ahriman. Vedānta attributes five causes of suffering, and these are: (1) loss of contact with the real that is the centre of our being, the Ātman; (2) ego; (3) attachment; (4) aversion; and (5) clinging. Loss of contact with the real forces the individual into the world of ego – a fanciful world of polarization, imagination, and dream. Birth and death, pain and pleasure, here and hereafter, the law of *karma* and reincarnation, all apply to the ego and its world. The way to the end of suffering is neither multiplication of desires nor their liquidation, but Self-Knowledge through self-control.

Another common concept held by all Indian thinkers is that of bondage caused by ignorance. By Bondage is commonly meant the process of birth and rebirth and the consequent sufferings to which an individual is subject. The general concept of bondage is interpreted differently by different systems in the light of their ideas of the individual and the world.

The term is specially used in Jainism according to which bondage of the soul to matter is due to its bondage to bad impositions or passions caused by the influx of matter which the *Jīva* takes up in accordance with its *karma*.[4] The *karmas* are literally bound on account of the stickiness of the soul due to existence of various passions or mental dispositions. The passions like anger, pride, deceit and greed are called sticky (*kacāyas*) because they act like glue in making *kārmic* particles stick to the soul resulting in *bandha*. The *kārmic* inflow on account of yoga driven by passions and emotions cause a long-term inflow of *karma* prolonging the cycle of reincarnations. On the other hand, the *kārmic* inflows on account of actions that are not driven by passions and emotions have only a transient, short-lived *kārmic* effect. Hence the ancient Jain texts talk of subduing these negative emotions.

In Buddhism it has been explained in terms of the chain of cause-effect relations. Suffering like every other thing, depends, on some conditions. It is the 'will to become' (*bhāva*), the force of the blind tendency or predisposition to be born, which causes bondage.

Sāṅkhya, like all other systems of Indian philosophy, regards ignorance as the root cause of bondage and suffering. It emphasizes the fact that a pure mind is essential to make living in this universe worthwhile. Unless human mind gets rid of all gross elements it is not possible to achieve a state of eternal bliss. According to Sāṅkhya, bondage is due to *aviveka*, which is the inability to discriminate between self and non self. It is mind, not the self, that feels pleasure or pain. Thus all the moral properties belong to the ego (*ahaṃkāra*) which is the striver and doer of all acts.[5]

According to Yoga the self's bondage is due to its identification with mental modifications caused by the five sources of afflictions (*kleśas*) to which a human being is subject. These are *avidyā* or wrong knowledge, *asmita* or false notion, rage or desire, *dveṣa* or aversion and *abhiniveśa* or instinctive fear of death.[6] According to them we are conditioned by five underlying sources of bondage. First and foremost is "ignorance". This means the non-recognition of our true nature as the Self. The second arises from the first and is known as "ego-identification". It is the mistaken belief that we are these limited body-mind manifestations. The third and fourth are desire and aversion. These underlying impulses drive us to distraction so that we never take the time to look inward, to allow the mind to become quiet and to recognize our peaceful and blissful core. The fifth is the fear of death. It is the tendency to cling to what is familiar although temporal.

The Advaitavedāntins hold that bondage is due to the soul's association with the body. Out of ignorance it forgets that it is really Brahman, and this is bondage.

All Indian systems agree that liberation cannot be achieved without knowledge of reality, i.e., the real nature of the world and the self. Liberation is the state of perfection or *Mokṣa* means liberation, salvation or emancipation of soul. It is a blissful state of existence of a soul, completely free from the *kārmic* bondage, free from *saṃsāra*, the cycle of birth and death. A liberated soul is said to have attained its true and pristine nature of infinite bliss, infinite knowledge and infinite perception. Such a soul is called siddha or paramātman and considered as Supreme Soul or God.

In Jainism, it is the highest and the noblest objective that a soul should strive to achieve. It fact, it is the only objective that a person should have; other objectives are contrary to the true nature of soul. With right faith, knowledge and efforts all souls can attain this state. That is why, Jainism is also known as *mokṣamārga* or the "path to liberation". According to the Jain ideas a *Jīva* is freed from the bondage of *karma* and has passed for ever beyond the possibility of rebirth. Every *Jīva* has the potentiality for liberation which is achieved by faith, knowledge and conduct.[7]

To denote this state the Buddhists use the term *nirvāṇa*. This particular term is also used by the Jains and the Hindus in the same sense of liberation. *Nirvāṇa* is described as the free state of consciousness, the tranquil state of one's internal

nature and the highest emotional state of spirituality and blessedness. It means the annihilation of passions, hatred and delusion.[8] It is like a matchless island which possesses nothing, grasps at nothing and which is the destroyer of decay and death. Its other names are *nirodha*, *nirmokṣa*, *nivṛtti* and *nirveda*.[9]

The Nyāyavaiśeṣikas hold that apavarga or liberation is absolute freedom from its suffering which is a state in which the soul is released from its connection with the body and the senses. It is just that unfettered condition of soul which has been variously described as freedom from fear, freedom from decay and change, freedom from death and so forth.[10]

According to the Sāṅkhya, the attainment of liberation means just the clear recognition of the self as a reality which is beyond time and space and also of body and mind. The term which the Sāṅkhya uses for liberation is *mukti* which means complete destruction of the three-fold suffering. There are two kinds of liberation. *Jīvanmukti* and *Videhamukti*. The former is liberation within the span of life and the latter after death.[11] In the Yoga, liberation consists in restraining the activities of the body, the senses and the mind, and in finally suppressing all the mental modifications.[12]

In the Mīmāṃsā the highest good is the attainment of heaven or a state in which there is absolute bliss. Later Mīmāṃsakas conceived of something like liberation in line with other philosophical systems.

According to Advaita Vedānta, realization of identity between the self and Brahman is liberation from bondage. It

is only recognition of what already exists like the finding of a necklace around the neck after forgetting its existence and searching all over. Bondage is due to illusion.[13]

Philosophy is the realization of eternal truths in the background of time, clime and culture. Of course these eternal truths transcended the barriers of time and place, yet their manifestation is conditioned to a certain degree by these factors. But one can find that the diversity of the different systems is characterized by a structural unity.

References and Notes

1 Abhidharmakośavyakhya I.10.

2 Kārikā and Kaumudī 44-68, Sūtra Pravacana-bhāṣya and vṛtti III 65-84.

3 Kārikā 62; Pravacana-bhāṣya III.72.

4 Tattvārthādhigama VII .2.

5 Sūtra and Vṛtti V.25-26.

6 Yogsūtra and bhāṣya I.1-4, I.12-18, II 1-2, IV. 29-34.

7 Dravyasaṅgraha 39-40.

8 Dhammapad 21.

9 Suttanipata 215 it is the extinction of five skanda. Visuddhimagga II, 611.

10 Nyāyabhāṣya I.1.22.

11 Sūtra I.56, III 66-75, V, 74, Kārikā 69-68.

12 Yogsūtra I. 5-11, II. 3.9.

13 Brahmasūtra I.1.4.

Personality Development — *Bhagavad Gītā* - A Perspective

Dr. V. Remadevi

Personality can be mainly divided into two types – integrated and disintegrated. Arjuna's sadness is an example of the quality of disintegrated personality. Momentarily, he had fallen into that stage due to ignorance and attachments. From that state he developed a state of mind which is incapable of discrimination and effective action. Disintegration sets in when there is ignorance and lack of knowledge. The approach of an ignorant person can be clearly traced in Arjuna's behaviour. You can see how Arjuna repents:

आचार्याः पितरः पुत्रास्तथैव पितामहाः।
मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा।। 1-34

एतान्न हन्तुमिच्छमि घ्नतोऽपि मधुसूदन।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते।। 1-35

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन।
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः।। 1-36

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान्।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव।। 1-37

He is very sad of killing his own dear and near ones. A well-integrated personality will definitely express his deep feelings in a truthful manner. If that state of affair is revealed, the inner conflict can be resolved through self-introspection or through the advice from others. But if a person starts seeing effectiveness in ineffectiveness, good in bad, truth in false and light in darkness – it becomes difficult to solve the problem by himself or with the help of others. This sort of delusion and short-sighted behavioural approach is seen in Arjuna. He wants to adopt forgiveness, perfect unqualified non-violence. Definitely, these are positive qualities with tremendous practical significance – but forgiveness of Arjuna is born out of ignorance and weakness. This weakness is only momentary. This state of affairs can be called distortion of positive qualities or twisting the facts to fit the situation. Due to these facts Arjuna wanted to forget his own 'dharma' and to accept adharma:

अहो बत महत्पापं कर्तुं व्यवसिता वयम्।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः।। 1-45

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम्।
विषीदन्तमिदं वाक्यमुवाच सधुसूदनः।। 2-1

One cannot judge oneself rightly with a sick, grief-stricken mind. A grief-stricken mind loses discrimination. Arjuna says:

गुरूनहत्वा हि महानुभावान्।
श्रेयो भोक्तुं भैक्ष्यमपीह लोके।

हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान्रुधिरप्रदिग्धान्।। 2-5

"Indeed, it were better for me to live on alms in the world and avoid slaying my honoured elders, killing the people who were ignorant and seeking their own pleasure. By doing this, I should be tasting blood-stained pleasures." The persons who are deluded by this sort of strange and self-deceptive ideas will talk like a knowledgeable person and put forth strong arguments like a Pundit – but ideas and opinions of this person are far from truth, and they are the outcome of not comprehending the situation in totality. Bhagavān Śrī Kṛṣṇa highlights this in the following ślokas –

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन।। 2-2

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप।। 2-3

These are the qualities of an ignorant man. Even though they are really ignorant, they will talk like very knowledgeable, very matured and very understanding – only to hide the reality. They think that what they know and think is the only reality. This is the sign of a sick personality. The cause for this ignorance is the thinking that birth and death are real and considering them as the only reality. Arjuna is overpowered by śoka and moha. Śaṅkarabhāṣya says –

तथाहि अर्जुनेन राज्यगुरुपुत्रमित्रसुहृत्खजनसंबंधिबान्धवेषु अहम् एषां मम एतें इत्येव भ्रान्तिप्रत्ययनिमित्तस्नेहविच्छेदादिनिमितौ आत्मनः

शोकमोहौ प्रदर्शितौ शोकमोहाभ्यां हि अभिभूतविवेकविज्ञानः स्वत एव क्षात्रधर्मयुद्धे प्रवृत्तोऽपि तस्मात् युद्धात् उपरराम। परधर्मश्च भिक्षाजीवनादिकम् कर्तुं प्रववृते।

Arjuna was immobilised by grief, śoka and moha and had just forgotten his swadharma and wanted to accept paradharma. It is quite natural for the people to accept the dharma of others when they are deeply affected by the problems of their own dharma. It is a sort of escape from the painful situation. The people with this kind of ignorance cunningly seek the fruit of their actions. Unnaturalness and duality are inherent in their nature. *Īśāvāsya Upaniṣad* says:

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद्विजानतः।
तत्र कः मोहः कः शोकः एकत्वं अनुपश्यतः।।

Bṛhadāraṇyaka Upaniṣad says:

मनसैवेदं आप्तव्यं नेह नानास्ति किञ्चन।

This ignorance is suicidal for Arjuna. What is the solution for this? For this delusion and confusion the only solution is self-knowledge. In a real sense personality development means the development and expansion of self-knowledge. Yoga is a means for self-knowledge. It is not for the first time that Śrī Kṛṣṇa is giving advice to Arjuna. This great knowledge was available even before:

इमं विवस्वते योगं प्रोक्तवानहमव्ययम्।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत्।। 14-1

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः।
स कालेनेह महता योगो नष्टः परन्तप।। 4-2

That is the purpose of divine incarnation. No other power can do it. This is a famous verse quoted thousands of times by the spiritual seekers. Whenever there is dharmaglāni, a decline of dharma, and increase of adharma, for the protection of the virtuous, for the destruction of the wicked, and for the establishment of dharma, I come into being in every age.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्।। 4-7

परित्राणाय साधूनां विनाशाय च दुष्कृताम्।
धर्मसंस्थापनार्थाय संभवामि युगे युगे।। 4-8

When people start forgetting dharma, there will be an increase of adharma in the society. The main reason for this is kāma. This kāma is born out of ignorance. Due to this man starts identifying himself with body. In *Vivekacūḍāmaṇi* Śaṅkarācārya says –

देहोहमित्येव जडस्य बुद्धिः।
देहे च जीवे विदुषस्त्वहंधीः।
विवेकविज्ञानवतो महात्मनो
ब्रह्माहमित्येव मतिस्सदात्मनि।। (160)

In this state there is no kāma. In this state even if one performs karma, the strings of karma are not attached to that person. A person shall never become great by not performing

karma. Lord Kṛṣṇa says: "No karma affects me, I am not attached to any karma and I do not have any desire in seeking the fruit of karma and I am not tied down to any karma. The limiting ideas and duality of likes and dislikes never affect me." Here we have not to renounce karma but the attachment to karma. This sense of inner balance and view point results in Niṣkāmayoga. Not doing karma or action is a dangerous tendency:

न कर्मणामनारम्भात् नैष्कर्म्यं पुरुषोऽश्नुते।
न च संन्यसनादेव सिद्धिं समधिगच्छति।। 3-4

In this situation, it shall be very appropriate to evaluate the psychology of Arjuna. In the world, a person does not have just one dharma. He has to perform various dharmas. One has to weigh the pros and cons and should decide which action to perform. For this positive discrimination, knowledge is essential. It is definitely very sad to kill any person in the world. But in order to perform Rājadharma for the protection of the country even one has to kill people. Sacrificing the interest of the country for the sake of family is not suitable – Arjuna has momentarily taken this unsuitable path. In the Mahābhārata, it is stated that:

त्यजेदेकं कुलस्यार्थे ग्रामस्यार्थे कुलं त्यजेत्।
कुलं जनपदस्यार्थे आत्मार्थे पृथिवीं त्यजेत्।। विदुरवाक्यम्।

The critical problem here is the imbalance in the sense of proportion.

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात्।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः।। 3-35

It is always better to perform one's own dharma in accordance with one's own capacity; the dharma of others even performed with perfection will lead to darkness. It is always better to die in performing one's own dharma.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छ्रुणु।। 18-45

Here it is very apt to think about Puruṣārthas – Dharma, Artha, Kāma and Mokṣa. The highest goal of human soul and the Paramapuruṣārtha is always mokṣa. To achieve that the most important thing is karma. From karma there is purification and clarity of thought. The clarity in thought process leads to knowledge.

Knowledge leads to mokṣa. The highest quality of Jīva is Brahmatva.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते।। 3-17

A person who is contented with himself, one who is really focused with this and happy with the soul – for that person there is no karma to perform is this world.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः।। 18-46

To that person who has achieved that state of mind there is nothing to be achieved by doing karma or not doing karma. He does not have any selfish relations with others to achieve a selfish end.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः।। 3-18

The enlightened one is a liberated one. He is free from all karmas and their effects. He has sacrificed every thing.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम्।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित्।। 18-12

In these circumstances there arises a question – what is the role of karma in the life of an enlightened one? Here the *Bhagavad Gītā* throws light on Karmayoga. The *Bhagavad Gītā* explains how an enlightened one is supposed to do karma. An ignorant one has to do karmas for the sake of fruits of action – to achieve results in the world. But a really enlightened one has to perform all karmas for the sake of creating happiness and welfare in the world. Here the enlightened one has to perform for Lokasaṅgraha – for the welfare and well-being in the world. This kind of person can be called Karmayogi. He is equal to any sannyāsi.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत।
कुर्याद्विद्वांस्तथासक्तः चिकीर्षुर्लोकसंग्रहम्।। 3-25

In comparison with sannyāsa, Karmayoga is very superior. What is the speciality of Karmayoga? Knowledge,

Karma and Bhakti are the three ways prescribed in the *Bhagavad Gītā.*

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ।
तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते।। 5-2

The integration of these three is the essence of the *Gītā.* Sri Aurobindo Ghosh has described it as 'Trium Path'. One is performing svardharma by surrendering to God – from that there is clarity of thought process.

तेषां ज्ञानी नित्ययुक्तः एकभक्तिः विशिष्यते।

The enlightened one has only Bhakti. Each activity performed becomes Yajña. In this manner what an enlightened person does everybody starts accepting.

यद्यदाचरति श्रेष्ठः तत्तदेवेतरो जनः।
स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते।। 3-21

The person who lives an exemplary ideal is a real Ācārya.

यत् करोषि यदश्नासि यज्जुहोषि ददासि यत्।
यत् तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणम्।। 9-27

Arjuna, whatever you are doing, whatever you are eating, whatever yajña or dāna you are doing, whatever tapas you are performing, submit and surrender everything to me. In surrender there is strength. There is realization and liberation.

Bhagavad Gītā on Nature Conservation

Dr. S. Remadevi Amma

Śrīmad Bhagavad Gītā occupies an important place among the scriptures in the world. It contains the mystic and divine message for right living. Through the *Gītā*, the Lord has presented unique ideas which bring peace and harmony in the human life and also has offered solutions for the global environmental problems.

God has created the environment for the enjoyment of all inhabitants in the world with all the necessities of life like water, air, food, etc. However human beings do not adhere to the principles of life. As a result of the development of science and technology and also under the influence of consumerism, they have destroyed the environment. They destroyed mountains, valleys, forests, wild life, etc, for the accumulation of wealth and enjoyment of luxurious life.

आशापाशशतैर्बद्धाः
कामक्रोधपरायणाः।
ईहन्ते कामभोगार्थ-
मन्यायेनार्थसञ्चयान्।।[१]

The result is a life full of problems like poverty, ill-health hunger, worry, stress and depression. The environmental health refers to the ecological balance that must exist between man and his environment in order to ensure his well-being. The deterioration of human environment through population explosion, pollution of air and water and other disruptions of the ecological balance pose a major international health problem and a serious challenge. The advanced technologies acquired by man are useful for his all-round development but their irrational use has caused deleterious effect in the functioning of nature. The environmental pollution is harmful to both who are being exploited and those who are exploiting. They should be taught the philosophy of Yoga to keep their mind in equanimity. The path of perfection is the goal of life. The teachings contained in the *Bhagavad Gītā* are a rich source of knowledge about self and the environment in which the self operates. The environment required for the survival of human beings consists of two aspects, i.e., external and internal. The external aspects contain the pancabhūtas whereas the internal aspects include mainly mind which should also be free from pollution. Says Lord Kṛṣṇa, "This prakṛti of mine is divided into eight – earth, water, fire, air, space, mind, intellect, and egoism:"

भूमिरापोऽनालो वायुः खं मनो बुद्धिरेव च।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा।। 7/4

No scientist has accepted mind or intellect as a component of environment except the *Bhagavad Gītā*. The *Gītā* enunciates clear, definite and scientific interconnection and

interdependence to the whole cosmos. Prakṛti is the mother, and God is the father of all living forms. As Prakṛti is also of the nature of God, God is the father and mother of the universe; He is the seed and womb of the universe.

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता।। 14/4

Life has its origin in the conjugation of the sentient and the insentient. The body apart from possessing its morphological status has senses, and the property of feeling perceives heat, cold, pleasure and pain:

मात्रास्पर्शास्तु कौन्तेय शीतोष्णासुखदुःखदाः।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत।। 2/14

Through these words the Lord also indicates that the environment too is never the same and it undergoes a change. Again the body has ego and desire to survive. It is through these senses that it perceives the environmental stress and tends to overcome this situation with the help of its appendages. Therefore the body interacts with the environmental conditions not only to survive but also to conquer them by undertaking adaptations in their body form by way of morphological aspects.

The interaction between environment and sense of an individual has played an important role in evolution:

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः
अहंकारविमूढात्मा कर्ताहमिति मन्यते।। 3/27

Every living creature is the embodiment of his own nature. According to the srutis[2] तस्माद्वा एतस्मादात्मनः Ether is the first of the five elements and is the cause of the other four. Prakṛti or primordial matter is the ultimate cause of ether; and it is prakṛti which brings forth the endless creation under the supervision of God. This prakṛti is nothing but a potency of God and is therefore identical with God. So the whole of the universe including creatures is evolved from God. He is the final cause of the entire creation. The Lord Himself says: "I am the source of all creation, everything in the world moves because of me."[3]

One of the important aspects of the living beings, is the wish for the continuity of their species. For this 'will' to survive and continue their race in nature, they interact with the nature every time. Says the *Gītā*:

नहिकश्चित्क्षणमपि जातुतिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः।। III. 5

"Not even a moment passes without work; for every one is helplessly driven to action by nature born qualities."

This progressive interaction of living beings with nature leads to their evolution and also results in bio-diversity. However if the interaction is towards the retrogressive side, then there is a possibility of extinction, or their very existence may be threatened. The impact of pollution and deforestation has led to the release of toxicants in the atmosphere leading to the green effect and ozone depletion. The damage being caused in nature cannot be overlooked for long. It is high

time that serious attempts should be made to rectify the mistake. The *Gītā* has the answer to serious environmental problems facing the world today. The need is to change the attitude of the people. The *Gītā* considers the living entity to be only one of the multi energies and when this energy is freed from material contamination, it becomes fully conscious and liberated.

The major cause of environmental pollution is greed, lust and endless desire of people to become rich. Śrī Kṛṣṇa explains Yoga as 'balance of mind':

योगस्थः कुरु कर्माणि
सङ्गंत्यक्त्वा धनञ्जाय।
सिद्ध्यसिदध्योः समो भूत्वा
समत्वं योग उच्यते।। 2/48

There is nothing to divert him from the righteous path. At the same time, all thoughts of obtaining personal benefits are banished from his mind and he is in a spirit of dedication to the Lord. This is what is meant by Karmayoga. Thus nature conservation can only be achieved through sacrifice. The man at this stage feels that he is a part of nature. The scriptures state that one should perform this sacred act according to one's qualification or the requirement of the recipient.

All these acts of sacrifice should be carried out intelligently and without any feeling of possession and desire for fruit. This mode of sacrifice has been named 'sacrifice in the shape of wisdom.'

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते।। V.7

"The Karmayogi who has fully conquered his mind and mastered his senses, whose heart is pure and who has identified himself with the self of all beings (viz. God) remains untainted even though he is performing actions." The act of sacrifice is performed along with the path of action.

लोके अस्मिन्द्विविधा निष्ठा
पुरा प्रोक्ता मयानध।
ज्ञानयोगेन सांख्यानां
कर्मयोगेन योगिनाम्।। 3/3

In Chapter III through the slokas 10, 11, 12, 13, Bhagavan says that the development is based on mutual co-operation and not individualism, thereby protecting environment safety and avoids its degradation.

योगी युञ्जीत सतत-
मात्मानं रहसि स्थितः।
एकाकी यतचित्तात्मा
निराशीरपरिग्रहः।। VI.10

"Living in seclusion all by himself, the yogi, who has controlled his mind and body and is free from desires and void of possessions, should constantly engage his mind in meditation."

Upon the realisation of self, ego ends out the whole universe of things and becomes your one essential body.

सर्वभूतस्थमात्मानं
सर्वभूतानि चात्मनि।
ईक्षते योगयुक्तात्मा
सर्वत्र समदर्शनः।। 6/29

So the human beings must worship all creatures which is the real self-realisation. The *Gītā* stresses that God created mankind to perform their duty in the form of offerings to God, charities, austerities, personal services in the form of svadharma.

सहयज्ञा प्रजा सृष्टवा
पुरोवाच प्रजापतिः।
अनेन प्रसविष्यध्व-
मेषवोऽस्त्विष्टकामधुक्।। 3.10

Mankind and sacrifice are twin born. The *Gītā* says through the slokas 13 to 18 of Chapter III that creation represents the primordial renunciation or sacrifice of the creator (प्रजापति) for the good of cosmos and mankind that has to be sustained by the continual offerings of men for the welfare and happiness of all in the cosmos. The supreme moral ideal of the *Gītā* is ceaseless work for the protection of the Integrity of society, mankind and cosmos (Loka Saṃgraha). Man and all other creatures, even Gods are bound to one another in a cosmic chain of mutual reciprocities and obligations. Man must perform actions not for the gratification of egoistic sense pleasure, but as an integral part of the whole cosmos with its unending chain of give and take.

The *Gītā*'s model of development is based on mutual help and cooperation with ultimate goal on spirituality. Gandhiji has stated: "Nature produces enough for our wants and if every one took enough for himself and nothing more, there would be no pauperism and starvation in this world." The reason for today's situation lies in the lack of inner spiritual growth, the erosion of spiritual values and the failure of our religious and intellectual organisations to actively propagate the ideals of love and harmony.[4]

The *Gītā* states in chapter IV sloka 22 that the human being must lead a simple life based on contentment and self-control. Greed or lust for wealth, prompted by which man is ever busy devising means of multiplying his wealth, refuses to part with them, seeks even to usurp the rights of others minding not what is right and what is wrong. His mind becomes restless. The *Gītā* invests every action with the status of sacrifice (यज्ञ) dedicated to Kṛṣṇa. According to the *Gītā* the roots of perfection and universality of man's moral action lie in his identification with Paramātman or Puruṣa that embodies a living communion with mankind and cosmos, an exhaustible sharing of the universal life of Paramātman. Due to man's inaction and wickedness the 'cosmos wheel' (जगड़ाक्र) set in motion is not kept revolving for the maintenance of world order. Therefore every man like Arjuna ought to be a yogi and he should seek the divine reality and fulfill cosmic will and purpose in disinterested action (निष्कामकर्म) for mankind and the world.

Lord Kṛṣṇa manifests his cosmic form in chapter XI of the *Gītā*:

इहैकस्थं जगत्कृत्स्नं
पश्याद्य सचराचरम्।
मम देहे गुडाकेश
यच्चान्यद्रष्टुमिच्छसि। 11.7

The existence of the entire cosmos with all its animate and inanimate objects in it.

अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपम्।
नान्तं न मध्यं न पुनस्तवादीं
पश्यामि विश्वेश्वर विश्वरूपं।। 11.16

Educed with innumerable forms extended on all sides encompassing entire cosmos.

त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम्।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्व पुरुषो मतो मे।. 11.18

Supreme indestructible upholder of the eternal Dharma.

पश्यामि देवांस्तव देव देहे। सर्वांस्तथा भूतविशेषसंधान्।
ब्रह्माणमीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान्। 11/15

All the beings including sages, semi-divine, etc. are a part of it. As everything in the world is a part of the divine life as manifested by Lord Himself, we are bound to be in tune with the cosmos. The devoted person ceases to have any trace of selfishness and he does not claim anything in the world as personal. To him everything belongs to God and he carries

out his duty in a disinterested spirit with reverence and affection. Kṛṣṇa says to Arjuna: "Dedicating all your works to me with your mind resting on self, free from desire and egoism, fight banishing your mental illness."

मयि सर्वणि कर्माणि। सन्यस्याध्यात्मचेतसा
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः।। 3.30

The *Gītā* has a holistic view of development, interconnection among all the animate and inanimate, mutual co-operation, contentment, self-control, lack of greed and sacrifice. All these if put into practice, can lead to sustainable development and this world can become the best place to dwell.

References

1 *Bhagavad Gītā* XVI.12

2 आकाशः सम्भूतः आकाशाद्वायुः।
वायोरग्निः अग्नेरापः अप्भ्यः पृथिवी
पृथिव्याओपधयः। ओपधिभ्योऽन्नं अन्नात् पुरुपः। T.U.P

3 अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते
इति मत्वा भजन्ते मां बुधा भावसमन्विताः
मच्चित्ता मद्गतप्राणा। बोधयन्तः परस्परं।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च।। B.G. X.8

4 Dr. Karan Singh, Souvenir, *World Congress on Global Vision and Strategies for Peace, Non Violence and Harmony,* Adyar, 2002.

The Concept of Bhakti in Ramaṇagītā

Shylaja K.

Introduction

Bhakti is an important means of realizing the Supreme. According to the Hindu śāstras, bhakti is considered the prāṇa or life principle of all the phases of worship – "bhakti is that attractive force of love by which the presence of the Lord is reached."[1] Thus according to the Nārada Bhaktisūtra," The profound and immortal love for God is known as Bhakti."[2] "ओम्सा तस्मै परमप्रेमरूपा". The Śāṇḍilya Bhaktisūtra states: "An intense love for God is known as Bhakti."[3] Bhakti has unique merit. In view of its importance, the Bhāgavata has rightly declared that even the knowledge and action attain beauty only when bhakti becomes associated therewith."[4] Once one has tasted this ambrosia, one cannot like anything else."[5] The path of bhakti is thus a valuable medium of realizing the Supreme. But its utility is equally great in the domain of individual perfection and social development. Bhaktiyoga is the means of realising God through intense feelings of devotion or love. This union with God through intense love is the most convenient and the easiest of all the means of liberation or *mokṣa*.

Meaning of Bhakti

"The term 'bhakti' comes from the Sanskrit root *bhaj* meaning to serve which is turned into an abstract noun by the addition of the termination *'ktin'*. Thus the grammatical meaning of bhakti is service. Now one can serve anything from God to riches or any other worldly object. But usually in colloquial language, "Bhakti implies only the service of God as the accepted meaning of the term."[6]

Bhakti appears in three principal states or stages. In the first and lowest stage called *vaidhi*, the neophyte having been initiated by the Guru in bhakti perseveres in the practice and makes a steady advance. The next stage is called *Rāgātmikā* characterised by ardent devotion. At this stage the devotional practices having matured themselves by repetition and regularity, the love of the Lord enters upon a higher stage and becomes a permanent mode of manifestation of the heart. The Sanatana Dharma divides worship into five graded classes according to the spirit of bhakti of the worshippers. At the bottom of the ladder comes the worship of elementals, departed spirits and dark powers generally confined to the lowest and the most undeveloped souls. Next comes the worship of *Ṛṣis, devas* and *pitras*. The other three classes of worship count among their followers those who are direct worshippers of the Supreme Spirit or Divine Light in progressively higher manifestations. The third class comprises worshippers of the *avatāras*. The fourth class has its worshippers among the ranks of those who rise to a higher conception of the glory of the Supreme and worship Him in His *saguṇa* form i.e., the form

possessed of attributes. The fifth is the highest class of worship including worshippers who meditate on the *nirguṇa* aspect of the Supreme – one to which no attributes apply and which is only conveniently conceived as Sat-Cit-Ānanda.

Sri Ramana's views on Bhakti

Bhagavān Sri Ramana Maharshi was probably the most famous Indian sage of the twentieth century. He was renowned for his saintly life, for the fullness of his self-realization, and for the feelings of deep peace that visitors experienced in his presence. So many people came to see him at the holy hill of Arunachala where he spent his adult life that an ashram had to be built around him. He answered questions for hours every day, but never considered himself to be anyone's guru. Sri Ramana maintained that the purest form of his teachings was the powerful silence which radiated from his presence and quieted the minds of those attuned to it. He gave verbal teachings only for the benefit of those who could not understand his silence. His verbal teachings were said to flow from his direct experience of Consciousness as the only existing reality. When asked for advice, he recommended self-enquiry as the fastest path to *mokṣa*. Though his primary teaching is associated with Non-dualism, Advaita Vedanta, and Jñānayoga, he recommended Bhakti, and gave his approval to a variety of paths and practices.

Sri Ramana says about Bhakti as being *Self (svarūpa).* One is always *That.* He realises *it* by the means he adopts. What is bhakti? To think of God. That means only one thought

prevails to the exclusion of all other thoughts. That is of God which is the *Self* or it is the self-surrender unto God; When He has taken you up, nothing will assail you. The *absence of thoughts* is *bhakti*. It is also *mukti*."

The *saguṇa* merges in the *nirguṇa* in the long run.The *saguṇa* purifies the mind and takes one to the final goal. The afflicted one, the seeker of knowledge and the seeker of gains are all dear to God. To know God is to love God. Therefore the paths of bhakti and of jñāna are the same. "The thought of God is divine favour, is by nature prasad or *arul*. It is by God's grace that you think of God." Take the case of *bhakti*. I approach *Īśvara* and pray to be absorbed in Him. I then *surrender* myself in faith and by concentration. What remains afterwards? In the place of the original 'I', perfect self-surrender leaves a residium of God in which the 'I' is lost. This is the highest form of *parābhakti* (supreme bhakti), *prapatti* (surrender) or the height of *vairāgya*.

Sri Ramanamaharshi explained Bhakti in the 16th chapter of Ramana Gītā. He strongly advocates Nirguṇa Bhakti but he accepts all paths of bhakti.

आत्माप्रियःसमस्तस्यप्रियंनेतरदात्मनः
अच्छिन्नातैलधारावत्प्रीतिर्भक्तिरूदाहृता।।[7]

"The self is dear to all. Nothing else is dear. Love unbroken like a stream of oil is termed bhakti".

वहन्ती तैलधारावद्या प्रीतिः परमेश्वरे।
अनिच्छतोऽपि सा बुद्धिं स्वरूपंनयति ध्रुवम्।।[8]

Love flowing like a stream of oil towards the Supreme Lord, even without his desire takes the mind of a person surely to his true form. In *Upadeśasāraṃ* Ramana uses a different expression – "like the flow of ghee," to indicate the sticking endearment between the devotee and God which comes inevitably from a steady and loving relationship."

The important and loving aspect of every living being is self (ātma). Nothing is apart from Self. Therefore inherent longing for God or love unbroken like a stream of oil could be termed as bhakti. In other words, by communion, unswerving and exclusive devotion to god one attains Brahman. This is also true of the Vedic dictum – अहं ब्रह्मास्मि, तत्वमसि, सर्वं खल्विदंब्रह्म. A Jñāni never differentiates the Self from oneself.

Darśanamāla describes:

आत्मैव ब्रह्म भजति नान्यमात्मानमात्मवित्।
भजतीति यदात्मानं भक्तिरित्यभिधीयते।।[9]

"The Ātman alone is Brahman. The knower of the Ātman meditates on the Self and not on anything else. The meditation on the Ātman is said to be Bhakti."

Ignorant devotees who feel God is different from the individual self usually worship God in His manifested form of their liking (Kāli, Śiva, Viṣṇu etc.). They also don't feel fully satisfied even on successful fulfilment of their desires for which they pray to God. When one desire is fulfilled another springs up and they continue to pursue God for favour.

Such pursuasion, however, begins to develop their faith in the Supreme Being which could be termed as intermittent devotion.

परिच्छिन्नं यदात्मानं स्वल्पज्ञं यापि मन्यते।
भक्तो विषयिरूपेण तदा क्लेशनिवृतये।।[10]
व्यापकंपरमं वस्तु भजते देवताधिया।
भजंश्च देवताबुद्ध्या तदेवान्ते समश्नुते।।[11]

When a devotee in the form of a subject considers himself as constrained as knowing very little, then in order to get relief from suffering he resorts to the Vast Supreme Thing considering it as God. Worshipping it, taking it to be God, he attains it at the end.

"When devotion is complete, listening once is enough. Then, devotion itself confers perfect knowledge." "The listening – *śravaṇa*, is listening to the reality, to one's identity with the self and being That. In *Upadeśasaram*, Ramana points out that by constant single thought ultimately one attains the repose of the Self free from thought, He terms this as supreme devotion."[13]

आत्मनस्तु कामाय सर्वंप्रियं भवति।।
आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यमैत्रेय्यात्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वांविदितम्।।[14]

Intense devotion like flow of a stream of oil to the self (God) begets wisdom and it enables the individual to attain a surprisingly wonderful grasping power. In that what one

hears only once is never forgotten which enables them to attain wisdom. In course of time, these devotees develop their spiritual knowledge and attain a peaceful and happy life on earth and afterwards.

अङ्कोलंनिजबीजसन्ततिरयस्कान्तोपलंसूचिका
साध्वीनैजविभुं लताक्षितिरुहं सिन्धुःसरिद्वल्लभम्
प्राप्नोतीह यथा तथा पशुपतेः पादारविन्दद्वयं
चेतोवत्तिरुपेत्य तिष्ठति सदा सा भक्तिरित्युच्यते[15]

As the ankola seed is attracted to its stem, the iron to the magnet, the wife to her lord, the creeper to its tree, the river to the ocean, so the soul attracted stands ever at the feet of the Lord. This attraction is termed devotion, Bhakti.

To everyone the dearest object is himself. He loves himself always, and with the greatest love possible. Such an unbroken current of love, frequently compared in sacred books to a flowing stream of oil, is styled devotion, if it is directed towards God.

"सा परानुरक्तिरीश्वरे"[16] – Bhakti is the unshakeable attachment to the Supreme God."

Ordinarily people regard God as existing outside of themselves and as having a personality like their own. The jñāni however regards the personal God as no other than himself; and self-love, in this case, is or becomes the love of God. In his case, devotion is defined as self-realisation. Others, who treat the personal God as something outside

themselves develop deep devotion to such a God and finally sink their personality in Him. The Love-smitten chord of self trembles and passes in music out of sight. In fact, worship, nay, all intense concentrated thought or feeling, is the merging of the mind in the object worshipped or concentrated on. Intense faith in the personal God, however, carries the devotee easily and naturally to faith in and devotion to the impersonal Absolute [sarūpa Brahman]. Thus devotion to a personal God gets transformed or ripened gradually into devotion to the Impersonal, which is the same as Vicāra [enquiry] and Realisation.

स्वस्वरूपानुसंधानं भक्तिरित्यपरे जगुः[17] Investigation into the Self is nothing other than devotion.

Conclusion

We may conclude that intense or unswerving devotion to the Self (God Almighty) will ultimately lead an individual to feel or attain the Vedic dictum 'अहं ब्रह्मास्मि' and merge in the centred Self as well as to overcome rather liberate from the cycle of birth and death. Ramana begins with the highest form of bhakti and comes down step by step to motivated devotion and accepts even that as a means for reaching the Goal of liberation. The stress is on the gathering of the mind in a single thought stream then the inward journey becomes possible and the Supreme would do the rest by pulling one into the Self. It produces a reciprocal flow of power, the grace of the Self which wakens the hold of the I thought and destroys the vāsanas which perpetuate and reinforce its existence. Thus

the harmony of devotion and knowledge in the true form of the Self has been explained.

Notes and References

1. *The Philosophy of Religion in India* by Swami Dayanand. p.45
2. *Nārada Bhakthi Sūtra* 2
3. *Śāṇḍilya Bhakthi Sūtra* 1-1-2
4. *The Bhāgavata Bhakti Cult and Three Advaita Acharyas* by Ramnarayan Vyas, New Delhi. p.17.
5. Ibid.p.17
6. Ibid.p.3
7. श्रीरमणगीता- श्रीकाव्यकण्ठगणपतिमुनिःरमणाश्रमम् Tiruvannamalai verse-2
8. *Ramana Gītā* Verse-4
9. *The Darśanamālā of Sri Narayana Guru* by Dr T.M.P. Mahadevan verse-4, p.114
10. *Ramana Gītā* verse-5
11. *Ramana Gītā* verse-6
12. *Sayings from Muruganar's Guruvachaka* Kovai-Ramana Maharshi By K. Swaminathan.
13. *Upadeśasāraṃ* Verse-9
14. *Sriramana Gītā*-p.103
15. *Śivānandalaharī*, Verse 61

16. *Śaṇḍilya Bhaktisūtra,* Verse 2

17. *Vivekacuḍamani,* Verse 32

18. *Sri Ramanagītā* Malayalam translation by Nirajjanandaswami Sriramanasramam Tiruvannamalai

19. *Sri Ramanagītā* English rendering S. Sankaranarayanan

20. *Sri Ramanagītā* English translation and commentary by A.R. Natarajan, Ramanamaharshi Centre of Learning, Bangalore.

God is bliss (ānanda). From bliss all beings are born, in bliss all beings are sustained, and into bliss all beings will merge at the time of complete dissolution of the universe.

— Taitarīya Upaniṣad

God is one. He resides in the hearts of all the living beings. He is omnipresent. He is the supreme soul of all the souls and graciously observes all their actions as an eternal witness. He is absolute bliss, which is beyond all material qualities.

— Svetasvetaro Upaniṣad

The Concept of *'Pratibhā'* in Different Disciplines

Viswaja S. Nair

Sanskrit Grammar is regarded as a gateway of other disciplines. It has been considered as a system of philosophy in India, rather than a proper linguistic Grammar. The central figure of the philosophical development of Sanskrit grammar is Bhartṛhari, a most outstanding figure in the whole range of Indian philosophy. He is responsible for what we may call today, the philosophy of Grammar and the philosophy of language. He focused his attention on the meaning. Indian thinkers on language belonging to different schools of thought considered language behaviour in a linguistic situation, not only from the speaker's point of view, but also from the listener's. Various theories of *śābdabodha* or knowledge judgment consider the process of cognition of the sentence meaning from the listener's point of view. It gives importance to the meaning of a sentence, as understood by the listener. Listeners have the capacity to understand the real meaning of the sentence. This capacity is different in everyone. Generally this capacity is known as an intuition or *Pratibhā*.

Etymology of *Pratibhā*

The term *Pratibhā* is derived from the root *bhā* meaning *dīptau.* The prefix *Prati* is added to the root. The suffixes *kaḥ*[1] and *ṭāp*[2] is also added. Thus the term is derived. The etymology of Pratibhā is *pratibhāti śōbhatē iti pratibhā* or *Pratibhāti arthaḥ anayā iti sā pratibhā.*

Layers of meaning

According to *Vyākaraṇa* discipline, the meaning of *Pratibhā* is a flash of understanding. In other words it is considered as the meaning of the sentence or a capacity to grasp the real meaning. In Sanskrit Poetics it is an intellectual capacity which is one among the three causes of poetry. Many rhetoricians have their own views and definitions about Pratibhā. The generally accepted one is *"prajña navanavōnmēṣaśālinī pratibhā matā."*

According to Yoga discipline, Pratibhā means the power of knowing subtle things and *prātibham* means the knowledge derived from *Pratibhā.* According to *Nyāya* it is an intuition as to understand what may occur in future. The same concept is discussed in psychology also. It is referred as an immediate understanding or solution of a problem. This process is named as intuitionism.

Pratibhā in Sanskrit Grammar

The concept *Pratibhā* is discussed with great importance in *Vyākaraṇa* discipline. In grammatical philosophy, Bhartṛhari introduced this *Pratibhā* in his great work *Vākyapadīya*. In the

second book of *Vākyapadīya* named *Vākyakāṇḍa*, he discusses the role of sentence as an indivisible linguistic unit. In this view the sentence and the sentence meaning are indivisible.

For him sentence is the minimum meaningful unit of individual words. The knowledge of language is not merely the knowledge of the meaning of individual words. Sentence cannot be subdivided further into smaller significant unit. A sentence has parts which constitute its external structure. But all parts of a single integrated sentence do not convey the meaning of this sentence severally. The meaning of the sentence is something over and above the meaning of the parts. Though Bhartṛhari speaks about the phoneme and the individual word as the meaning bearing units, he advocates the reality of indivisible sentence.[3] The sentence meaning is the result of a flash of insight or intuition or *Pratibhā.*

In the second book of *Vākyapadīya*, Bhartṛhari discusses the concept *Pratibhā* and its divisions. In our day-to-day communication the gap arises when the hearer lacks this *Pratibhā.* According to grammatical view, in a sentence *sphōṭa* is the word and *Pratibhā* is its meaning. When a speaker utters a sound (*dhvani*), it dies away in the next moment, revealing the *sphōṭa.* Immediately *Pratibhā* translates the impression of the sound into meaning. Sometimes the meaning of a sentence is understood even before the sentence is fully uttered, which is the result of *Pratibhā*. It can be experienced but cannot be expressed; it is the basic step of understanding. It exists in every human being as a part of nature. This capacity is inherited from previous life, arises from present life also.

The 143rd *kārikā* has been considered as a definition of *Pratibhā.*[4] Bhartṛhari says that when the meaning of an individual word has been understood separately, a flash of understanding takes place, which they call the meaning of the sentence brought about by the meaning of the individual words. It cannot be explained to others as such and such. It is experienced by everyone within himself and even the subject of the experience is not able to render an account of it to himself.[5] The difficulty of defining the special taste of a drink made up of many ingredients is usually given as an example of the difficulty of defining the *Pratibhā*, meaning of a sentence. It is something indefinable and brings about a kind of combination of the meaning of individual words, covering the whole sentence as it is. It arises spontaneously and *Bhartṛhari* indicates this flash of understanding by the term *avicāritā.*[6]

Understanding of the meaning of the individual words, before the understanding of the sentence meaning would be useless. None can avoid this *Pratibhā* from one's activities, produced either through words or through any other doings.[7] All activities of living beings are preceded by this *Pratibhā*, which is either produced here and now, or is inherited from previous births. In the case of children and animals, they are born with a predisposition.

According to Bhartṛhari this intuition is of six kinds, as it results from nature - *svabhāva*, adherence to one's own Veda - *ācaraṇa*, practice-*abhyāsa*, yogic - *yoga*, indivisible factor - *adṛṣṭa*, and intervention of specially qualified person - *viśiṣṭopahita.*[8]

The first kind of *Pratibhā* is caused by nature. The instinctive knowledge of animals which enables them to act suitably to their own species is the example of this type. A monkey's activity in the forest and our natural tendency to arise after sleep are also suitable examples. Second type of *Pratibhā* is resulted from *ācaraṇa*. The knowledge of Vasiṣṭa and others who acquired special illuminations by strictly following their Vedic school is given as an example to this kind.

Next cause of *Pratibhā* is practice or *abhyāsa*. The knowledge of well-diggers who can tell where water can be found for digging a well, is given as main example. It requires very long practice, before this prediction. Thus by practice he can develop intuition and become an expert.

The fourth kind of *Pratibhā* is caused by yoga. It is said that yogis have the ability to know what is going on in others' minds. By following the rules of yoga and by developing our concentration power we can improve this type of *Pratibhā*. The power of *rākṣasās* or *piśācās*, etc. to enter into others' bodies and to disappear suddenly is attributed to indivisible factor or adṛṣṭa, which is the fifth cause of *Pratibhā*. It is an indivisible power generated by one's own deeds in the previous life that determines many things in one's present life also.

Lastly there is an intuition caused by the grace of special person which is known as *Viśiṣṭopahita*. Example given is the special knowledge Vyāsa gives to Sañjaya at the time of *Mahābhārata* war so that he could see the progress of the

widely scattered fighting in its totality. The knowledge that Sri Ramakrishna gave to Vivekananda is also an example of this kind of *Pratibhā.*

Bhartṛhari uses this concept in a wide sense so as to include the instinctive nature of animals as well as the special intuitive power of the yogis.

Pratibhā in Sanskrit Poetics

The poetic vision in Indian aesthetics has been designated by the same term *Pratibhā* as Bhartṛhari employs for the resultant cognition of conceptual thought. In Sanskrit poetics there are three causes of poetry *(kāvayahetu,)* namely *Pratibhā* intellect or intuition, *abhyāsa* or practice and *vyutpatti* or erudition. Among these, *Pratibhā* is the main cause for the evolution of poetry. Another term for *Pratibhā* used by rhetoricians is *śakti* (innate power). It is the power of mind whereby the poet sees the subjects of his poem as steeped in beauty and gives to his readers in an apt language a vivid picture of beauty that he has seen. This power can turn invisible to visible, which deals with all situations arisen in the past, future and also in present. Generally it is an essential equipment of making poetry. The term *Pratibhā* could be better translated as inborn creative faculty.

In defining *Pratibhā* many rhetoricians have their own views. Among them the generally accepted one is *"prajña navanavōnmēṣaśālinī pratibhā matā"*[9], which is the view of Bhaṭṭatauta. It means that *Pratibhā* is the intelligent faculty

of mind in which new and novel blooming of ideas arise. Abhinavagupta follows his guru Bhaṭṭatauta in the discussion about *Pratibhā*. In his great work *Locana* he describes it as *prajña* an aspect of intellect which is capable of creating objects, or plots which did not exist before. Its chief characteristics are to create poetry which possesses poetic beauty due to introduction of various poetic sentiments or emotive moods.

According to Dandin, *Pratibhā* is of course an essential part of factors for the creation of the poetry, yet in its absence, Sarasvati bestows Her bliss upon a man who absorbs himself in the study of scriptures and poetic works, also does a lot of practice in composing literary pieces.[10] In Rājaśekharan's view the *kavipratibhā*, the creative faculty - the poetic intuition, is the main tool of poetry without which no composition of any poetic work is possible.[11] It may be of two kinds, *kārayitrī*, *bhāvayitrī*.

According to Jagannātapaṇdita, *Pratibhā* is the faculty of presenting any poetic work in quite suitable words and sense.[12] It is not inherited from previous birth, and can be acquired from the benedictions or blessings of good teachers. Rudraṭā uses the word *śakti* for the same concept *Pratibhā*. It is the faculty in a poet through which he presents spontaneously any subject matter manifested in his concentrated mind using the appropriate words.[13] It is two-fold in nature *sahajā* (inborn, natural faculty which causes the erudition and practice) and *utpādyā* (cultivated, attained through practice).

Hemacandra indicates in clear terms that intellect or *Pratibhā* is the only factor for creating poetry[14] and he fully agrees with the view of Bhaṭṭatauta. According to Vāgbhaṭa intellect *or Pratibhā* is the only factor while erudition or *vyutpatti* is a decorating factor and practice just a worth adopting one – thus both are not essential in any way.[15] Vāmana considered *Pratibhā* a cause of poetic faculty,[16] which is not the only sole reason, but one amongst the other causal factors.

Ānandavardhana builds his concept of *Pratibhā*, poetic imagination, on the basic guidelines of Bhartṛhari. Both these have some similar matters in this concept. According to both of them this flash of understanding cannot be explained by words, but it exists on activities of living beings.

Pratibhā in Yogasāstra

Pratibhā is also discussed in *Yogasāstra.* It has an important role against the miraculous powers which are regarded as obstacles in the progressive path of yoga. *Pratibhā* means the power of knowing subtle things which are either past or are obscure from our eyes or to come in future. Patañjali in his *Yogasūtra* discusses the concept in the 33rd sūtra of *vibhūtipāda* as *'prātibhādvā sarvaṃ'*. By *Pratibhā* he means *pratibhājanyajñānam*. It means that knowledge which arises out of one's own *Pratibhā*, which is obtained without being taught; as it is the means for crossing the circle of births and deaths. On the view of commentators of *Yogasūtra*[17] *Pratibhā* is a spontaneous flash or insight, which can arise without the aid of any instruction or deliberation. As in the

words of commentators[18] just as people see by the ray of dawn which indicates the rising of the sun, by this *Pratibhā* yogis know all. As a result of this vividness, the yogis discern everything. After two sūtras in the same pada Patañjali once more mentions about *Pratibhā*.[19] That is from the rise of *Pratibhā* arises supernormal knowledge of hearing, touch, sight, taste and awareness of events of the subtle, concealed, remote, whether past or future.

Pratibhā in *Nyāyamañjarī*

Jayanta Bhatta in his *Nyāyamañjarī* mentions the word *Pratibhā* in an entirely different way. In the 8th *ahnika* of *Nyāyamañjarī* under the heading *manaḥparīkēṣaṇam*, he says about Pratibhā. He said that "*Pratibhā sā mānasī.*"[20] According to him *Pratibhā* is an intuition, as to understand what may occur in the future. Also one can understand all kinds of sound without any effort, and all things that may be communicated by animals in the world are the result of *Pratibhā's* occurring. Also it includes the power of having heavenly visions. Thus by this miraculous power one may taste heavenly delights and pleasures of touch and smell of a higher order.

Intuition in Psychology

This intuition is discussed briefly in psychology also. Modern psychological research claims that every creature is endowed with certain inborn instincts such as hunger, fear, desire for shelter, etc. These instincts induce one to action. Intuition is referred to as a psychological process involving immediate understanding or direct apperception. Intuition may

involve a sudden restructuring that provokes in people a pleasure reaction coupled with an immediate solution to the problem without any conscious mental steps in preparation. It is very popular rather than a scientific term. In fact intuition has often been described as a clear cold light because it is pure reason. It helps to make sense of the world. Scientifically this intuition occurs in a locality of our brain, called Wernicker's area.

Conclusion

Bhartṛhari's concept of *Pratibhā* has many faces. There is a faculty in every living being that is capable of revealing sentence meaning, which is known as *Pratibhā* in Sanskrit Grammar. In poetics it is such a wisdom having the capacity to illuminate the object newly again and again. In Yoga when the yogis make *saṃyama,* the knowledge which arises spontaneously in his mind is supernormal knowledge or *Pratibhā*. In *Nyāyamañjarī*, *Pratibhā* is a miraculous power. Modern Psychology also discusses this concept as a super sensual power or vision, which does not come from the ordinary mental platform, but it comes from some kind of power. On the whole, we can conclude that the basic theory remains the same in these disciplines. Bhartṛhari considers this concept linguistically and psychologically.

References

1. *Bṛhat Viswasookti Koṣa,* (Encyclopedia of quotations). Dr. Syam Bahadoor Varma, Madhu Verma, New Delhi: Prabhath Prakasan.

2. *Dictionary of Psychology.* Henry Elliot, 10th ed., New Delhi: Cosmo Publication, 1993.

3. *Encyclopaedia of Psychology.* Alan E.Kazdin, Oxford University Press, Vol.4, 2000.

4. *Glimpses of Indian Poetics.* Satya Dev Choudhary, Sahitya Academy, 2002.

5. *Nyāyamañjarī of Jayantha Bhatta,* Gourinath Sastri, Varanasi: Sampoornanada Samskirt Viswavidyalay, 1983.

6. *Pātañjalayogasūtra Vṛtti,* Varanasi: Krishna Das Academy 1996.

7. *Śabda: A Study of Bhartṛhari's Philosophy of Language,* Tantra Patnayik, New Delhi: D.K. Print world Pvt. Ltd.

8. *The Word and the World.* Bimal Krishna Motilal, Oxford University Press. 2001.

9. *Understanding Language as Communication* (intellectual context), Pande Trilochan, Himalaya Publishing Home, 1998.

10. *Vākyapadīya of Bhartṛhari.* Chapter 2, K.A.Subramanya Iyer, Delhi: Motilal Banarsidas.

11. *Yogasūtra with Maniprabha.* Ramanand Saraswathy, Delhi: Eastern Book Linkers, 1987.

The Concept of Prāṇa in *Kauṣītakibrāhmaṇopaniṣad*

Gisha K. Narayanan

Introduction

Upaniṣads are perennial source of spiritual knowledge. According to Dr. S. Radhakrishnan, "the aim of Upaniṣads was to bring peace and freedom to anxious human spirit."[1] While the earlier parts of the Veda are concerned with the vast order and movements of nature and the complex rituals and sacrifices the 'yajnas', to control them, Upaniṣads were concerned with the exploration of the depths of the inner worlds, the Consciousness. Many Upaniṣads assert the self-consciousness in the same channel.

The Upaniṣads are not systematic treatises on philosophy; they are not the works of any single author. The etymological meaning of the term 'Upaniṣad' is to sit close by devotedly and is indicative of the manner in which the doctrines embodied in the Upaniṣads were learned at first by pupils in small conclaves sitting near their respective teachers.[2] The Upaniṣads teach the philosophy of absolute unity, they imported only to those who were competent to receive benefit

by them. According to the Indian tradition, one of the Upaniṣads, Muktika has arranged all names of 108 upaniṣads. All of them are not of equal importance and authority. Among them, fourteen Upaniṣads are reckoned as the important and authoritative ones. These are generally categorized as the principal Upaniṣads since the passages from them are extensively employed by Bādarāyaṇa in framing the 'Vedāntasūtras' and also by the three principal commentators on Vedanta, viz., Śaṅkara, Rāmānuja and Madhva. The principal Upaniṣads are *Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya, Aitareya, Taittiriya, Bṛhadāraṇyaka, Chāndogya, Śvetāśvtara, Kauṣitaki, Sabala* and *Mahānārāyaṇa* Upaniṣad. Among these *Kauṣītakibrāhmaṇopaniṣad* involves in the Ṛgveda.

Kauṣītakibrāhmaṇopaniṣad

Kauṣītakibrāhmaṇopaniṣad is also called Kauṣītaki upaniṣad. It belongs to the part of the Brāhmaṇa school of the Kauṣītakins, or as they are also named, the Śāṅkhayana Āraṇyakas who possess a Brāhmaṇa and an Āraṇyaka joined with it. *Kauṣītakibrāhmaṇopaniṣad* is divided into four adhyāyas of the *Kauṣītaki Āraṇyaka,* namely, the sixth, the seventh, the eighth and the ninth. Like that *Aitareya Upaniṣad* is a section of *Aitareya Āraṇyaka,* which in turn is basically a continuation of *Aitareya Brāhmaṇa*. So *Kauṣītaki Upaniṣad* is a part of *Kauṣītaki Āraṇyaka.*

Kauṣītakibrāhmaṇopaniṣad is named after Kauṣītaki, a teacher or seer of teachers whose followers are called

Kauṣītakins. Kauṣītaki is the name of a sage whose words are described in some chapters in the Kauṣītaki Āraṇyaka. The connection or coherence of the four parts of this Upaniṣad begins with the words 'citro ha vai gargyanir' and ends with 'ya evaṃ veda.'[3]

Kauṣītakibrāhmaṇopaniṣad is comprised of four sections. The first chapter contains seven khaṇḍas and they form an exposition of a man from the mortal world to the world of Brahman, and also the description of paramapada. It also gives a graphic description of the reality of the Brahman to which the soul liberated from bondage finally reaches to enjoy the glory of Brahman. This is the lore of bedstead of rest [paryaṅkavidyā]. The second chapter contains fifteen khaṇḍas and it forms an exposition by Kauṣītaki of Prāṇa as Brahman and it also describes some rituals. It is a collection of quite disconnected units and contains the doctrines of the four philosophers, namely Kauṣītaki, Paiṅgya, Pratardana and Śuṣkabhṛngāra. This chapter describes the subject of the Upāsana of the Prāṇa, which is identified afterward with the Prāṇa. The third chapter discusses what Brahman is and how it is totally different from the consciousness in the three states of wakefulness, sleep and dream, as also from Prāṇa and from various Upaniṣads. This chapter contains eight khaṇḍas and it sets out a philosophical discussion through Indra and Pratardana. And the last chapter contains twenty khaṇḍas and it involves a philosophical discussion between sage Balaki and King Ajātaśatru as occurring in the Bṛhadāraṇyaka. They are regarding the nature of the Brahman and its difference from

Prāṇa, and about the means of realizing Brahman and about the effect of this realization. The basic thought underlying this chapter can be designated as the superiority of Prāṇa.

The concept of Prāṇa in *Kauṣītakibrāhmaṇopaniṣad*

The one central theme underlying all the Upaniṣads is that Brahman and the Ātman are identical. The nature of Brahman resides in the Ātman. There can be no qualitative difference between the two. Among the principal Upaniṣads, *Kauṣītakibrāhmaṇopaniṣad* has an important metaphysical discussion on the concepts of Brahman as Prāṇa, individual soul [jīva], paths of jīva after death, identity of Ātman, etc.

The concepts of Brahman is identical with Prāṇa. All powers are mounted by a universal intelligence–Self or Consciousness Self, Prajña-ātman, which is indissociable from Prāṇa, Universal Self. This idea of Prāṇa is regarded as Brahman. How the power acts with Prāṇa is described below:

Prāṇa originally meant breath; and as breath seemed to constitute the life of man, Prāṇa came to signify the Life-Principle, and just as the Life-Principle in the Universe came also to be designated as Prāṇa. By Prāṇa is thus meant either Life-Force or Cosmic-Force. In *Chāndogyopaniṣad*, Prāṇa is regarded as the ultimate substratum of all things.[4]

Orginally Prāṇa is the 'breath', then the 'life' as connected with the process of breathing. In this character the Prāṇa frequently becomes an empirical, consequently symbolical representation of Ātman.

Kauṣītakibrāhmaṇopaniṣad clearly justifies that the nature of Prāṇa is identical with Brahman. The second chapter of the Upaniṣad forms an exposition by sages like Kauṣītaki, Prāṇa as Brahman and it also describes some rituals. It says Prāṇa is Brahman, mind is his messenger, eye is his door-keeper, and speech is his tire-women.[5] Manas, ears, eyes, speech which were previously the servants of Prāṇa, appear here as layers placed one after another which surround Prāṇa protecting him, as Prāṇa again surrounds the Ātman protecting him. The Upaniṣad now proceeds to describe that knowledge of Brahman for the sake of which the conditioned paryankopāsana and prāṇopāsanā have been described. By Prāṇa man obtains immortality in this world. By knowledge he obtains true resolve.

The *Kauṣītakibrāhmaṇopaniṣad* contains some noticeable features which do not occur in the *Chāndogyopaniṣad*. Firstly Prāṇa is directly identified with life [ayuh] ayuh praṇah praṇo va āyuḥ.[6] This is as much as to say that life exists so long as Prāṇa exists and life departs as soon as Prāṇa departs. Secondly, Prāṇa is identified with Consciousness. It is distinguished from life as the higher category of existence. There may be forms of life without consciousness, but wherever there is Consciousness there must be life. Then thirdly Prāṇa is identified with the Ātman itself, the Ultimate Reality which is ageless and immortal, which does not increase by good actions nor diminish by bad actions. It is just as the circumference of a wheel is placed upon the spokes and they are placed on the nave. Thus the bhūtamātras are placed on the prajñamātras, and the prajñamātras are placed on Prāṇa. It is intelligent self, it is joy and immortal.

Conclusion

The subject matter of almost all the Upaniṣads is Brahman–the Ultimate Reality, and the Ātman–the individual self. But the same subject is dealt within each Upaniṣad in such a manner that the feeling of 'sameness' never arises. There is a freshness and newness in each upaniṣad because of which one never feels that it is the same subject of Brahman and the Ātman that is being discussed. The metaphysical importance of the *Kauṣītakibrāhmaṇopaniṣad* is the discussion through the concepts of Prāṇa. The approach of this Upaniṣad to Prāṇa is an analysis of the cognitive function in the individual self.

References

1. S. Radakrishnan, *Indian Philosophy,* Vol.1, p. 138.
2. T.M.P. Mahadevan, *Upaniṣads,* M.B.P.P. Pvt. Ltd., 1975, p. 10
3. *Kauṣītakibrāhmaṇopaniṣad*-1.1-4.40
4. prāṇa iti hovāca sarvāṇi ha vā imani bhūtāni prāṇamevābhisaṃviśanti, prāṇamabhyujjihate. *Chāndogyopaniṣad,* 2.2.15
5. prāṇo brahmeti ha smaḥ kauṣītakistasya ha vā evasya ramasya brahmaṇo manodutaṃ vākparivestri cakṣurgoptrusotram srāvayitvā tasmai vā tasmai pramayā brahmaṇe. *Kauṣītakibrāhmaṇopaniṣad,* 2.1
6. *Kauṣītakibrāhmaṇopaniṣad,* 3.2

Bibliography

Chāndogyopaniṣad.

Cowell, E.B. *Kauṣītakibrāhmaṇopaniṣad,* Varanasi: Chowkhamba Publication, 1968.

Date, V.H. *Upaniṣads Retold,* Vol.3, M.B.P.P. Pvt Ltd, 1986.

Hiriyanna - *Outlines of Indian Philosophy,* Delhi: M.B.P.P., 1993.

Kauṣītakibrāhmaṇopaniṣad.

Mahadevan T.M.P. *Upaniṣads,* Delhi: M.B.P.P. Pvt. Ltd, 2001

Radakrishnan. S. *Indian Philosophy,* Vol.1, Delhi: M.B.P.P. Pvt. Ltd.

True happiness is synonymous with God and that is eternal, unlimited, infinite, permanent and immeasurable.

— Chandogya Upaniṣad

The knowing Self is not born; It does not die. It has not sprung from anything; nothing has sprung from It. Birthless, eternal, everlasting, and ancient, It is not killed when the body is killed.

— Kaṭha Upaniṣad (1.2.18)

The Sīmantonnayana - A Study on the Basis of Āpastaṃbagṛhyasūtra

Dr. G. Poornima

The sūtra literature forms a distinct part of Indian literature. All the six Vedāṅgas can be included in this class. Kalpa is a Vedāṅga which deals with the performance of different types of sacrificial rites, rituals, etc. Gṛhyasūtras, one of the four divisions of Kalpasūtras, give directions for all ceremonies, rites, customs, etc. that are expected to be performed by a Hindu house-holder. Treatment of Saṃskāras forms a great part of Gṛhyasūtras. Generally, they begin with marriage ceremonies and describe Garbhādhāna, Puṃsavana, Sīmantonnayana, etc. In different Gṛhyasūtras the total number of Saṃskāras varies from 12 to 18.

There are different Gṛhyasūtras connected with different Vedas. *Āśvalāyana* and *Śāṅkhāyana* are connected with *Ṛgveda*. Most of the Gṛhyasūtras are connected with *Yajurveda. Baudhāyana, Bhāradvāja, Hiraṇyakeśī* are some of them. *Āpastaṃbagṛhyasūtra* is one connected with *Taittirīyaśākhā* of *Kṛṣṇayajurveda.*

In *Āpastambagṛhyasūtra*, the saṃskāras viz. Vivāha, Upanayana, Samāvarttana, Sīmantonnayana, Puṃsavana, Jātakarma, Annaprāśana and Caula are described in detail. Besides this, descriptions of certain Karmas like Sarpabali, Īśānabali, etc. are also seen. But of the 8 adhyāyas called 'Paṭalas', six are devoted to the description of saṃskāras.

It is to be noted that these saṃskāras were based on religious beliefs and social conditions. The performance of these saṃskāras pervaded in the life of an individual from womb to tomb. They may be grouped under different heads. viz. 1. pre-natal saṃskāras, 2. saṃskāras of childhood 3. educational saṃskāras 4. marriage saṃskāras and 5. funeral saṃskāras. The prenatal saṃskāras include - Garbhādhāna, Puṃsavana and Sīmantonnayana. Sīmantonnayana includes the process of parting of the hair of a pregnant woman.

In the sixth 'Paṭala' of *Āpastambagṛhyasūtra*, the rite is described. Naturally, importance is given to its ritualistic aspects. But a close observation shows that most of the ceremonies in this saṃskāra bear different aspects beyond ritualistic like the psychological, physiological, cultural, sociological, etc. A general study of this saṃskāra in *Āpastambagṛhyasūtra* and an analysis of different aspects, significance, etc. are dealt with in this paper.

The Time of Performance of the Rite

According to *Āpastambagṛhyasūtra* Sīmantonnayana should be performed in the fourth month of first pregnancy of a woman.

सीमन्तोन्नयनं प्रथमे गर्भे चतुर्थे मासि (*Āpastaṃbagṛhyasūtra* VI, 14, 1)

There is difference of opinion among gṛhyakāras regarding whether it should be performed in every pregnancy or not. Āpastaṃba, as the above quoted sūtra suggests, holds that it should be performed only once. To some, this saṃskāra is meant for the woman. The foetus is purified through the mother. But some consider it as a garbhasaṃskāra and so they prescribe that it should be performed at every pregnancy. In *Āpastaṃbagṛhyasūtra,* it is taken as the saṃskāra of women. Sudarśanācārya in his *Tātparyadarśana* commentary points out this. स्त्रीसंस्कारत्वात् सकृदेव कृतः सीमन्तस्सर्वान् गर्भान् संस्करोति। (ed. Umesh Chandra Pande 1997, p. 220).

The Ritualistic rites connected with Sīmantonnayana

Parting of the hair, music by flute players, decoration of the head of the woman with a string of grain sprouts, keeping up silence by the woman and touching of the calf are the important rites connected with the saṃskāra.

On the previous night of the saṃskāra, a preliminary rite Nandīśrāddha is expected to be performed. On the day of saṃskāra, firstly the house-holder should please brāhmaṇas by giving feast and their blessings were regarderd as necessary to bring prosperity. To quote *Āpastaṃbagṛhyasūtra* : ब्राह्मणान् भोजायित्वाशिषो वाचयित्वाग्नेरुपसमाधानाद्याज्य-भागान्तेन्वारब्धायामुत्तरा आहुतीर्हत्वा जयादि प्रतिपद्यते। (VI. 14, 2)

Then, the wife should be seated on the western side of the fire and the husband on the eastern side. He should part

the hair of the wife upwards with three quills of porcupine, three bunches of Darbha grass and with a bunch containing unripe udumbara fruits. Along with this he should recite the mantra "Bhūr Bhuvaḥ Svaḥ" and two other mantras starting with "Śākamahaṃ" and "yāste śāla".

The aphorism in *Āpastaṃbagṛhyasūtra* runs thus :- परिषेचनान्तं कृत्वाहपरेणाग्निं प्राचीमुपवेश्य त्रेण्या शलल्या त्रिभिर्दर्भपुञ्जीलैः शलालुग्लप्सेनेत्यूर्ध्वं सीमन्तमुन्नयति व्याहृतिभिरुत्तराभ्यांच। (VI.14, 3)

Then, the husband should ask the flute players to play.

गायतामिति वीणावादिनो संशास्ति। (VI. 14, 4)

Āpastaṃba prescribes the ṛk starting with "यौ गन्धरी" for the people of Sālva country which is on the bank of the river Yamuna. For others "सोम एव नो राजा", etc. is prescribed to be sung.

"उत्तरयोः पूर्वा साल्वानां ब्राह्मणानामितरा" (VI. 14, 5)

Then, the husband should tie sprouted grains with a string of thread on the head of the wife. She is now expected to keep silence until the stars appear in the sky.[1] After the appearing of the stars on the sky, the wife should go to the eastern or northern direction and look at the stars. Now, she is supposed to touch a calf uttering certain vyāhūtis and thus break her silence.

"उदितेषु नक्षत्रेषु प्राचीमुदीचीं वा दिशमुपनिष्क्रम्य वत्समान्वारभ्य व्याहृतीश्च जपित्वा वाचं विसृजेत्" (VI.14,8).

Some commentators maintain that the ceremonies starting from tying of grain-sprout are done by the wife and not by the husband. To some they are done by both of them.[2]

In this modern scientific age of developed medicines, one may regard these ceremonies as obscure practices of the past. But we cannot deny the fact that they served practical utility at the time of their origin. Again, as mentioned earlier, the psychological, physiological and sociological aspects of these ceremonies bear great significance.

Religious Significance

The religious intention of this saṃskāra was to bring about prosperity to the mother and long life to the unborn child. In ancient days, people believed that a woman in her pregnancy was subject to attacks of evil spirits and some rite should be performed to ward them off (Rajbali Pandey, 1969 p.64). In the text *'Hindusaṃskāras'*, *Āśvalāyanasmṛti* is quoted in this context:-

"पत्न्याः गर्भमत्तुकामाः सुदुर्भगाः
आयान्ति काश्चिद्राक्षस्यो रुधिराशनतत्पराः।
तासां निरसनार्थाय श्रियमावाहयेत्पतिः
सीमन्तकरणी लक्ष्मीस्तामावाहति मन्त्रतः"

(*Āśvalāyanasmṛiti* quoted in *Vīramitrodaya Saṃskāraprakāśa* Vol I. p.172)

The fading, fatigued, pale nature, etc. of the pregnant ladies may have led our ancestors to such beliefs. Though they

may seem superstitious, they serve certain positive purpose also. By giving much caring through such rite, the psychological state of the pregnant lady will become much delighted. This will affect her health and also of the child positively. Again, through such a rite, the woman is reminded of the necessity for proper care of health.

Significance of Hair-Parting

In the ceremony Sīmantonnayana, the most important rite is the parting of the hair of the wife by the husband. This rite bears much significance. According to Indian culture, generally, blessings are given by touching the head of the receiver. By this gentle touch a sort of mental happiness is produced. Here, in Sīmantonnayana, the husband himself parts the hair of his pregnant lady and binds her hair. This may convey a sort of intimacy towards the wife. This in turn may help to keep the pregnant woman in good cheer. Pleasant mental status of the mother will influence foetus also. While doing this rite the husband is supposed to recite certain mantras in which the wife is addressed as 'Rākā', 'Supeśā', etc. This also will bring happiness in her mind (Rajbali Pandey1969, p.64). Thus this rite bears physiological as well as psychological significance.

Significance of the Music by Flute Players

After parting of hair, the flute players are asked to play. This has great significance. The stanzas prescribed to be played are a kind of heroic ballad. They include prayers for heroic sons. So such songs create a heroic atmosphere. Such an

atmosphere enables the pregnant lady to recover from the unnecessary anxiety, fears, etc; and produce some sort of courage or firmness in her mind. This mental firmness of the mother is necessary for the health of the child. Again such a mental state of the lady will be helpful for her at the time of delivery also.

Music has a magical talent to harmonize the minds of hearers. One thing to be noted is that in the previous rite the pregnant wife is reminded of the necessity of proper caring that she should give . This may produce some sort of anxieties. Now, through the songs of the flute players she gets some relaxation.

Significance of Binding of Grain - Sprouts and the Lady's Silence

As mentioned earlier, there is a rite where husband binds a string of thread with sprouted grains. The sprouted grains are symbolical of the fertility of the woman (Rajbali Pandey, 1969, p.66).

In the next step, the mother was made to keep silence till the appearance of stars in the sky. Such silence will create some sort of concentration or meditation in the mind of the woman. This will produce calmness, easiness, etc. in her mind which will be helpful for the child also.

Significance of Touching the Calf

After breaking the silence, she is supposed to touch a male calf (Rajbali Pandey 1969, p.67). Further, such a touch

may awake the affectionate feelings of the mother. Character and behaviour of a human being are controlled by genotype and phenotype. Genotype cannot be changed. Phenotype is closely influenced by environmental circumstances. Here a positive environment is created for the lady. Hence it has deep psychological and thereby physiological significance.

Conclusion

At present, this saṃskāra is not at all prevailing. Even if performed by some orthodox families, it is done in a distorted way. Since gṛhyasaṃskāras originated on the basis of social conditions, such a change is natural. For the same reason, one cannot correctly find out the original practical purpose of the saṃskāra. At the same time, as pointed out, beyond the ritualistic aspect of such ceremonies, they bear psychological, physiological and sociological significances. Man being a product of emotions and environmental circumstances, they are valid forever. This itself proves the deep insight of our ancestors.

Bibliography

Pandey, Umesh Chandra ed. *Āpastaṃbagṛhyasūtra.* Varanasi: Chaukhamba Sanskrit Santhan, 1997.

Pandey, Rajbali. *Hindusaṃskāras.* New Delhi: Motilal Banarsidass, 1969.

Nilakantatirthapadasvami. *Ācārapaddhati.* Karunagappally: Nilakanthatirthapadasramam Trust, 1994.

Sarma Pt. Bhaiyaram trans. R.C. Prasad. *The Vivāha.* Delhi: Motilal Banarsidass, 1993.

Notes

1. "धवान् विरूढानाबध्य वाचं यच्छत्यानक्षत्रेभ्यः"

2. "इह केचिदध्येतारो यच्छतो विसृजत इति द्विवचने पठन्ति। तस्मिन् पक्षे वाग्यमनादिपदार्थपञ्चकमुभौ जायापती कुरुतः। केचित् यवबन्धनादि सर्वं वधूरेव; न पतिरिति"।

As these flowing rivers, bound for the ocean, disappear into the ocean after having reached it, their names and forms being destroyed, and are called simply the ocean--even so, these sixteen parts of the seer, whose goal is the Puruṣa, disappear into the Puruṣa after having reached Him, their names and forms being destroyed and are called simply the Puruṣa. He becomes free of parts and immortal.

— Prasna Upaniṣad (6.5)

Man does not achieve the state of actionlessness by merely abstaining from action; nor by mere renouncing of actions does he attain spiritual perfection.

— Bhagavad Gītā (III.4)

Bṛhatkathā : The Great Tale

Priya Jose K.

The contribution of ancient India to world literature can broadly be classified into two: those relating to religion or questions of profound philosophy and those relating to fiction, of which narrative fiction or Kathā plays an important part. According to Indira Viswanathan Peterson "The kathā is the literary version of the Indian folk tale; it differs from the myths and stories of gods, seers and heroes found in the epics and Purāṇas in subject matter and ethos" (111). In this paper an attempt is made to discuss certain aspects regarding a lost text : the *Bṛhatkathā*.

Bṛhatkathā or the "great romance" as J.A.B. Van Buitenan calls it, (iii) written by Guṇāḍhya "was apparently the first great novel produced by a kavī and probably the greatest Indian novel" (Warder 116). Guṇādhya wrote this in Paisaci (troll's) language.

Though its original is irrecoverably lost, the *Bṛhatkathā* has come down to us in the form of various recensions. The most famous of them are the two Kashmirian recensions, *Bṛhatkathāmañjarī* by Kshemendra and *Kathāsaritsāgara* by Somadeva. There is also a Nepali version

Bṛhatkathāślokasaṃgraha by Buddhaswamin. These are the hree versions in Sanskrit. But scholars like Donald Nelson and A.K.Warder mention two other versions, the *Perunkathai* of Konkuveleir in Tamil and Samghadasaganin's *Vasudevahiṃdi* (Vasudeva's wandering), a Jaina narrative in a Prakrit dialect called Old Jaina Maharastri (Warder 117, Nelson 664). Another Sanskrit adaptation of *Bṛhatkathā* is ascribed to the Ganga King Durvinita in the mid sixth century (Pollock 104).

All versions except the *Vasudevahiṃdi* contain the story of the illustrious King Udayana and his son Naravāhanadatta who is fated to become the emperor of Vidyādharas and to marry a host of women. Udayana was a historical king of the Vatsa country, with his capital at Kauśāṃbi. Though there were several Udayanas, Prof H.C. Seth in the article "Identification of Udayana of Kauśāṃbi with Udayin of Magadha" concludes that both of them are the same person, after collecting evidence from Buddhist, Jain and literary sources. But Naravāhanadatta is not a historical character. In *Vasudevahiṃdi* Sanghadasagani adapted the story of Naravāhandatta, his adventures and marriages and attributed all these to Vasudeva, the ideal hero of the Jain (Majumdar 23). A.K. Warder is also of the opinion that Naravāhandatta is the imaginary son of Udayana (119). So we may surmise along with Rani Majumdar that "while Udayana is a historical personality Naravāhandatta is wholly a fictitious character invented by Guṇāḍhya" (21).

The story moves between the human world, Mount Kailasa, the abode of Lord Śiva and also the other worldly

kingdom of the Vidyādharas. Who is a Vidyādhara? The Vidyādharas (possessors of science) are a race of celestial beings created by Śiva. They have their own kings and kingdoms. According to Hans van Buitenan, Vidyādhara is one among the twenty odd supernatural beings who occur in story literature (306). Donald Nelson defines them as "a class of magicians in possession of magical techniques that endow their possessors with magical abilities such as the power to fly or to take any shape or to be invisible. Vidyas are acquired by winning the favour of or by subduing vidyas, female godlings who possess and dispense such powers" (Nelson 665). Though Naravāhanadatta is a mortal he rises to the status of a Vidyādhara king by the powers of destiny and by marrying a host of Vidyādhara women, thereby acquiring the sciences himself. In his story the theme of "marital adventures were yoked with imperial conquest" (Nelson 667). Hans Van Buitenan explains that though the Vidyādhara is originally a man, he represents man becoming superman by virtue of knowledge (306). Did Guṇādhya invent the Vidyādharas? "Ludwig Alsdorf states that Guṇādhya did not freely invent the Vidyādharas but must have derived them from the folklore of the region." (Majumdar 21).

The *Kathāsaritsāgara*, which Somadeva claims to be the exact representation of the *Bṛhatkathā*, opens with Pārvati asking Śiva to tell her a story no one had ever heard before. Śiva relates the adventures of the seven Vidhyādhara princes but they are overheard by one of his attendants, Pushpadanta who repeats them to his wife Jaya who happened to be

ʼārvati's doorkeeper. She, in turn, repeats them to Pārvati who s enraged that Śiva had told her a story which even her ıttendant knew. Pārvati in great anger cursed Pushpadanta to ose his rank which he was not to regain until he had met ınd related the tale to a yakṣa Kanabhuti by name. Malyavan, who dared to intercede for Pushpadanta was also cursed to ieave heaven until he had heard the tale from Kanabhuti. Pushpadanta was reborn as Vararuchi, the great grammarian. He retired to the Vindhyas where he met Kanabhuti and remembered his former life. He narrated the Tale to Kanabhuti and was released from his curse. Malayavan, born as Guṇāḍhya was a member of the court of the Satavahana King. Guṇāḍhya has to give up the use of Sanskrit, Prākṛt and Vernacular when he loses a wager to another courtier Sarvavarman. He wanders to the Vindhyas where he meets Kanabhuti who relates to him the tale of the seven Vidyādhara princes. He then records these stories in Paisaci, the language of the goblins, as he is debarred from the use of other languages. This work is taken to the King by his disciples but the King rejects it as it was written in Paisaci using blood in place of ink. When Guṇāḍhya heard about the rejection he began to burn the manuscript. Only one book consisting of the story of Naravāhandatta remained when the King returned after having realised his folly. This one seventh part of the *Bṛhatkathā* was preserved. This is the frame story which houses hundreds of other emboxed tales. Thus Guṇādhya himself becomes a character in his work though the introductory work is said to have been composed by the Satavahana King himself.

Evidences of existence

J.A.B. van Buitenan feels that the name Guṇāḍhya (Rich in virtue) is not "very authentic sounding" (iii). "The only conclusion permitted to us, and this at least is more than nothing, is this, that a celebrated work, the author or authors of which are half mythical persons, must be ancient" (Speyer 60). But there are other evidences which point to his existence.

Guṇāḍhya was placed in the same pedestal as Vālmīki and Vyāsa. "Govardhanacharya salutes them all in a strain and compares their poetry to a river with three branches. He feels that Guṇāḍhya was Vyāsa incarnate. *Nepalamāhātmya* also draws a parallel between Vālmīki and Guṇādhya." (Krishnamachariar 413). "... almost all who record anything of the history of kavīs have enrolled Guṇāḍhya near the head of their list after Vālmīkī with fulsome praise. Subandhu, Danḍin, Uddyotana, Rajasekhara, Somadeva Suri, Dhanapala, Somesvara, and many other writers praise him" (Warder 141). This trend continues till the 13th century. But references are few after that. A.K. Warder feels that this must have been because of a change in literary tastes. But "upto that time, Guṇādhya's fame blazed undiminished as a source of inspiration to the greatest writers in India ..." (Warder 141).

Inscriptions

"A Cambodian inscription of 9th century mentions *Bṛhatkathā*" (Krishnamachariar 413). Mahesh Kumar Sharan in his article "Education in Ancient Cambodia" mentions that references to Guṇādhya have been found in several

inscriptions in Cambodia (421). "In the mid sixth century copper plate record of Durvinita, a powerful lord of the western Ganges in what is today Southern Karnataka, the King is praised as the man who "composed the *Descent of Language* (now lost), and rewritten the (Paisaci) *Bṛhatkathā* (Great Tale) in the language of the gods" (Pollock 166). These evidences point to the fact that there was undoubtedly such a text.

Date of composition

Scholars are of different opinions regarding the date of Guṇāḍhya. Hans van Buitenan calls *Bṛhatkathā* the Great Story Book and feels that it belongs to the first half of the first millennium A.D (309). "Guṇādhya's personality is shrouded in myths, and this possibly attests to his antiquity. Perhaps he is earlier than Bhāsa, and may be assigned to the early centuries of the Christian era" (Upadhye 692). Krishnamachariar and Speyer state that scholars like Buhler place Guṇādhya in 1^{st} or 2^{nd} century and Weber places him in the 6^{th} century. Keith and Levi give the date 2^{nd} and 3^{rd} cent A.D. Speyer is of the opinion that *Bṛhatkathā* lies between 400 and 600 A.D. and Tawney agrees with him. V. Smith dates it in the latter half of the 1^{st} century A.D. (Krishnamachariar 417, Speyer 44-46). Warder places him tentatively in the 1^{st} or 2^{nd} century B.C. (122). Alsodorf notes that *Bṛhatkathā* must be a product of the last few centuries B.C. (Nelson 664). Vincent. A. Smith gives the approximate date 70 A.D. after considering epigraphical evidences (Speyer 44-46). But Speyer considers that "....it cannot be dated before 300 A.D." (48).

The Ur text of the lost Bṛhatkathā

The different recensions of the *Bṛhatkathā* share several common features but they also have many differences which take us to several pertinent questions like – Can we reconstruct the lost text with the help of these various recensions? Which one of these would be the Ur text of the *Bṛhatkathā*? Which is the oldest version? If we consider the chronology of these different recensions scholars agree that the Kashmiri volumes belong to late 11th century. *Perumkathai* is towards late 10th century. *Bṛhatkathāślokasaṃgraha* is in 8th or 9th century. According to Jacobi, *Vasudevahiṃdi* is not later than 6th century which makes it the oldest.... ."*Vasudevahiṃdi* was definitely written earlier than 600... There are indications that it closely corresponds in form to the *Bṛhatkathā* by Guṇāḍhya" (Upadhye 693). But it could not be the Ur text as it has no Udayana story and that it is a Jaina text as Jainas are great borrowers. Another aspect points strongly towards the argument that *Vasudevahiṃdi* could not be the Ur text.

> The Jaina kathā literature is not like the *Pañcatantra* and other stories in Sanskrit literature. The fundamental spirit underlying the Jaina kathā literature is religious. Its aim is the spiritual upliftment of its followers. The Jaina philosophy is well-known for its rigorous religious practices and principles. Accordingly in the kathā literature also the religious element is always permeated with a view to bring a spiritual change in the mind of the listener (Kulkarni 80).

> The *Vasudevahiṃdi* is no exception. Warder feels that *Bṛhatkathāślokasaṃgraha* is closer to the original *Bṛhatkathā*." The Prakṛt abridgement incorporated into the *Vasudevahimdi* by Samghadasa is probably the earliest extant version....it confirms that *Bṛhatkathāśloka saṃgraha* is true to the spirit of the original" (117 Warder).

J.S. Speyer who has studied the two Kashmiri versions in detail writes: "There can be not the least doubt about the existence in Kashmere in the eleventh century of that encyclopedia of tales in the Paisaci dialect which is acknowledged as the common source of both *Bṛhatkathāmañjarī* and *Kathāsaritsāgara*" (27). But both authors had "abridged a voluminous ground-text independently... Recapitulating, we may state as the main result of the comparison of the two Sanskrit redactions this, that Somadeva's poem may be considered to give a faithful representation of the old Paiśācī *Bṛhatkathā* ... (Speyer 40). Bühler has also proved that Kṣemendra and Somadeva had worked on the same text though independently (Speyer 11).

The language of the *Bṛhatkathā* : Paiśācī

"Paiśācī is the joker in the deck of South Asian discourse on language, having an exclusively legendary status, since it is associated with a single lost text, the *Bṛhatkathā*... (Pollock 92). But Dandin in his *Kāvyadarśa* attests to the fact that Sanskrit, Prakṛt, Apabhraṃśa, Bhūtabhāṣā or Paiśācī were the four literary languages (Pollock 90-92).

Several scholars have attempted to discover the home of Paiśācī. According to Dr A.N. Upadhye, Paiśācī is an important Prākṛt dialect which shows closer relationship to Pāli and Sanskrit. Vararuchi calls Paiśācī the language of the piśacas (Upadhye 2).

> Daṇḍin and Vagabhatta call it Bhūta-Bhāṣā, bhūta being a goblin. Pischel holds the view that the name of the dialect was originally derived from the people of a country and this name was similar in sound to Pisacas, the language too was later referred to the demons called Pisacas. In the opinion of Cooke noted by Pischel, this dialect was called Bhūtabhaṣā because of its nasalising tendency which popularly characterises the demons ... Grierson shows with references from the *Mahābhārata* and the Purāṇas that Piśācas were a clan of people from the North-West of india. Possibly they were of Aryan origin whom the Indians called Piśācas or "eaters of human flesh." That Piśācas or Bhūtas were a mountain tribe in the Himalayas is generally accepted. S.P.L. Narasimhaswami proves that the bhūtas are an independent Himalayan tribe with distinct characterstics. (Upadhye 22)

According to Lacote, Paiśācī of Guṇādhya was based on an Aryan language of the North-West or West but it was spoken by non-Aryan peoples (Upadhye 23). Keith places the home of Paiśācī in the Vindhyas (Upadhye 25).

It can reasonably be concluded that Paiśācī is a language spoken in the Piśāca country in the north-western of

India mainly populated by Piśācas or bhūtas. The derivation of the the name of Piśacapura or Peshawar tends to support this view. The statement of Rajasekhara, the assertions of the Kashmirian recensions of the *Bṛhatkathā* ... go to show that by the time of the middle ages Paiśācī was current near the Vindhyas; and this is possible by accepting that the Piśācas were an itinerant tribe, who took their language with them from place to place... Grierson also accepts that Paiśācī must have travelled to the Vindhya area from its original home from the Piśāca country.... North-west of India was probably the original home of Paiśācī, but the dialect in the mouth of an itinerant tribe travelled in different parts of the country and was popular near the Vindhyas some time before Rajasekhara. (Upadhye 26)

A late grammar composed about 1550 in Andhra Pradesh, the *Ṣaḍbhāṣācandrikā* (moonlight of the Six Languages) describes the "regions" of the Paiśācas as including "Pandya country" (in the heart of Tamil Nadu), the "land of the Kekayas" (in Kashmir), Bahlika (in Northern Afghanisthan), Simha (Sindh), Nepala, Kundala (North Karnataka), Sughesna (?), Bhoja (?) and Gandhara (the region of Peshawar in today's Pakisthan) and Haivakannojana (?) (Pollock 104)

Narrative of the *Bṛhatkathā*

What was the content of the *Bṛhatkathā* ? Rani Majumdar in the article "Two streams of Narrative in Guṇādhya's

Bṛhatkathā" says... "it can be assumed that *Bṛhatkathā* narrates primarily the story of its hero, Naravāhanadatta, who in the course of his adventures, marries several maidens and finally achieves sovereignty over the semi-divine Vidyādharas" (19). The main story is preceded by the story of Naravāhandatta's father Udayana and his adventures. She is of the opinion that Guṇāḍhya was a redactor who compiled different narratives to form a Great Tale. Udayana figures prominently in Buddhist tradition and Jain authors have repeatedly made use of the Naravāhanadatta theme." ... the cycle of stories connected with Naravāhandatta and those connected with Udayana appear to be distinct originally. It was Guṇādhya who combined these two distinct streams of narratives by making Udayana the father of Naravāhandatta" (Majumdar 21-22).

"The Bṛhatkathā, therefore, can be considered a confluence where two distinct streams of narrative meet; one probably Buddhist in origin and the other Jain; one semi-historical and the other semi-mythical" (Majumdar 24).

Conclusion

The *Bṛhatkathā* offers ample scope for research to a student of literature. Questions regarding its origin, contents, antiquity, etc. lie unanswered to this day. Sanskrit literature will forever mourn the loss of this great text which was the source of several well-known collections of stories like *Pancatantra, Vetālapañcaviṃśati*, etc. which have become a part of the Indian national psyche. These stories are found elsewhere in the world. Persian *Kaila Wa Dimna, Thousand*

and One Nights, etc. are famous examples. A comparison of fables, folklore and transmigration of tales is another avenue for exploration. That the work has survived to the present day in the form of various recensions is a testament to the great popularity that it must have enjoyed.

Works cited

Buitenen, Hans van. "Indian Hero as Vidyādhara". *The Journal of American Folklore*, Vol. 71. 281, (Jul.-Sep., 1958) : 305-311. *JSTOR*. Web. 22 October 2010.

Buitenan, J.A.B Van. trans. *Tales of Ancient India*. Delhi: Srishti Publishers, 2000. Print.

Krishnamachariar, M. *History of Classical Sanskrit Literature*. Delhi : Motilal Banarsidass, 1974. Print.

Kulkarni, B.B. "Jaina Kathā Literature." *The Mysore Orientalist*, XIV.n.d.: 78-88. Print.

Majumdar, Rani. Two Streams of Narrative in Guṇāḍhya's Bṛhatkathā "*Journal of the Oriental Institute, M.S University of Baroda*, LII. Sep-Dec (2002): 8-24. Print.

Nelson, Donald. "Brhatkathā Studies: The Problem of an Ur-text". *The Journal of Asian Studies*, 37. 4. Aug (1978): 663-676. *JSTOR*. web. 22 October 2010.

Peterson, Indira Viswanathan. "In Search of Past Lives: Karma and Rebirth in Sanskrit Kathā Literature". *The Journal of the Oriental Research, Madras* LXVIII-LXX. (1997-2000) : 111-144. Print.

Pollock, Sheldon. *The Language of Gods in the World of Men : Sanskrit, Culture and Power in Premodern India*, Delhi : Permanent Black, 2007. Print.

Seth, H.C. "Identification of Udayana of Kauśaṃbi with Udayin of Magadha". *Annals of BORI* XXI. (1939-40): 73-96. *openarchive.* web. 15 November 2008.

Sharan, Maheshkumar. "Education in Ancient Cambodia". *Journal of the Oriental Institute, M.S. University of Baroda,* XXVI.4 (1977) : 418-423. Print.

Speyer, J.S. *Studies about the Kathāsaritsāgara.* Johannes Muller : Amsterdam, 1908. *openarchive.* web. 15 February 2008. <http://www.archive.org/details/studiesaboutkath00speyuoft/>

Tawney, C.H, trans. *The Ocean of Story.* Ed N.M. Penzer. 10 vols. 1923. Delhi : Motilal Banarsidass, 1984. Print.

Upadhye, A.N. "Paisachi Language and Literature". *Annals of BORI* XXI .1-2 (1939-1940) : 1-37. *open archive.* web. 15 November 2008.

- - - . *Ancient Indian Literature: an Anthology : Classical Sanskrit, Prakrit, Apabhramsa.* ed. T.R.S. Sharma. 3 vols, Delhi : Sahitya Akademi, 2004. Print

Warder, A.K. *Indian Kavya Literature.* Delhi : Motilal Banarsidass, 1974. Print.

Realisation of the Supreme: The Soul of Literature

Dr. Raji B. Nair

Genuine literature ultimately deals with life and the truth behind life. One of the concepts basic to Indian metaphysics is that of 'Paramātmā' and 'Jīvātmā' and the conscious and unconscious urge of the 'Jīvātmā' to realise and be one with the 'Paramātmā'. This notion which seems to reside in the collective unconscious of the Indian psyche finds an expression in the works of many Indian writers often in a covert form. Glancing through some pieces of world literature one is astonished to perceive the universal validity of this concept in Indian metaphysics.

Dualism and non-dualism, 'Dwaita' and 'Adwaita' philosophies form the two main streams of Indian Philosophy. The divide between the two leads the Indian collective unconscious to ponder about the concepts related to the 'Jīvātmā' (Ātman) and the 'Paramātmā' (Brahman) – the former residing in a mortal body which is bonded, imperfect and limited and the latter being omnipresent, omniscient, free, immortal, perfect and infinite.

The Supreme being, the Pure Consciousness or the Brahman cannot be annihilated as it is unlike the gross dead matter of the material world which is far removed from what one can call the 'real'. As such it is capable of transcending all limits of time, space and causality. Scanning some of the popular and practical texts on Indian metaphysics one comes across two views of 'the Supreme'. The first view is that of the Supreme as 'jñāna swarūpa' (pure consciousness), 'nirguṇa' (devoid of any attributes) and 'nirākāra' (formless). As Śrī Śaṅkarācārya in his *Vivekacūḍāmaṇi* says, "It is beyond speech or thought. It is absolute bliss. It is incomparable and ever free, indivisible and absolute" (Vyas 79). The second view of the Supreme pronounces it as the best and excellent in every known reality. If the first view talks of the Supreme as something neuter, the second view talks of it as perfection itself. In the tenth chapter of *Śrīmad Bhagavad Gītā*, where the Supreme being himself explicates as to who He is, it becomes evident that the 'Paramātmā' is the best of everything.

Vedānāṃ sāmavedosmi
Devānāṃasmi Vāsavaḥ
Indriyāṇāṃ manaścāsmi
Bhūtānāmasmi cetanā (10-22)

(Of the Vedas, I am the Sāma Veda; among the Devas, I am Indra: of the senses, I am the mind: and in living beings, I am intelligence). The Lord further explicates that He is the nectar-born 'Uccaisravas' among horses and the white celestial Airāvata among lordly elephants and among cows, Kāmadhenu, the celestial cow of plenty. Among the Sāma hymns, He is

he Bṛhat Sāman (the Great Chant) and among the Vedic metres, the Gāyatrī, among months He is Mārgaśīrṣa and among seasons, the flower-bearing Spring.

The realisation of the unique non-dualistic Brahman is possible only after traversing many difficult paths of dualism and devotion and after encountering Māya or delusion and countering it with the knowledge about the Ātman. The highest philosophic principle of the Advaita propounds knowledge of the union of the self and the Brahman, a realisation of the existence of a non-dualistic Brahman.

This paper aspires to establish through an analysis of some of the explicit and implicit statements in some prominent pieces of literature that the realisation of the Supreme appears in the form of thematic resonances in works of art. Sometimes literature proves to be more effective than all philosophies as they teach greater philosophic truths than pure philosophy. All excellent works of art (which stand the test of time) are seen responding to the application of the above mentioned popular notions in Indian metaphysics of the dualities – the mortal and the immortal, the individual and the Supreme Being, the imperfect and the perfect, the bonded and the free, the ignoble and the noble, and the yearning of the lower entity to attain or merge with the higher.

A random choice has been made of the literary works for analysis – Mirabai's *Padāvali*, J.M. Coetzee's *Life and Times of Michael K*, Jhumpa Lahiri's *Interpreter of Maladies*, Wordsworth's "Ode on Intimations of Immortality", Keats' "Ode on a Grecian Urn" and T. S. Eliot's "The Waste Land".

Scanning the 16th Century devotional poet Mirabai's *Padāvali* (compiled and translated by A. J. Alston as *The Devotional Poems of Mirabai*), one perceives the overt expression of a longing for a union with the Supreme. Through dualism and devotion to the Saguṇa Brahman – Lord Krishna – her transformation into an Advaitin and her realisation of the Supreme takes place. Śrī Śaṅkarācārya explicating Advaita, writes about the Ātman in the 31st sloka of *Ātmabodha* (translated by Swami Chinmayananda as *Self-Knowledge*) – "I (that is the Ātman) am not the body. Birth, death, senility and old age do not affect me. I am not associated with sense objects such as sound, etc., for I am without sense organs" (39). Mirabai is seen inextricably enmeshed in sensations, her sense organs absorbing the sights and sounds mistaking them for the real and the ultimate – the eyes seem to take in the form, the external figure of the Lord and the ears enjoy the Lord's flute recital.

My eyes are spell bound
By the beauty of the angular pose of the Lord
My eyes drink in the nectar
. . .
His body is bent at the waist
His hands curved over the flute,
His turban is aslant and His necklace swinging
Mira is thrilled by the beauty of the Lord,
Of the courtly Giridhara, dressed as a dancer.

(Alston 36-37)

Mira's constant meditation and cogitation on the Saguṇa Brahman leads her away from thoughts about the body and the senses. In *Aparokṣānubhūti*, Śrī Śaṅkarācarya states that, "A person who meditates upon a thing with great assiduity and firm conviction, becomes that very thing" (Vimuktananda 76). From the world of delusion and devotion she is raised to a realm where the body, the 'upādhi' is identified as the obstacle which prevents the union of the self with the Brahman and in a later pada, she sings, "Let my light dissolve in Your Light/ Before You depart" (Alston 53) and again she adds at the height of realization:

Thou and I are one
Like the Sun and its heat. (Alston 80)

The legends of Mira's body dissolving or melting into the idol of Śrī Kṛṣṇa in the Ranachor temple could be a figurative representation of the realisation of the Advaita principle in full spirit. The words of the Ācarya in *Ātmabodha* pertaining to the liberated Self seem quite relevant– "When the conditioning factors are destroyed, the muni is totally absorbed in the all-pervading Spirit as water mixes with water, space with space, and light with light"(55).

From Mirabai's *Padāvali* which overtly speaks of realisation and the union with the Supreme, a move can be made to the Booker Prize winning novel of 1983, *Life and Times of Michael K* by J. M. Coetzee, the South African writer. The work projects a dystopian South Africa, whose civil administration is seen collapsing under civil wars.

Michael K, the protagonist is presented neither as a hero nor as a victim in a racial conflict, but as a simple gardener who undertakes an arduous journey from the war-ridden devastated city of Cape town to the rural Prince Albert. Anna K, his mother who is ill persuades him to take her back to the town where she was born. She is rolled off to the country by Michael in a home-made cart. She dies on the way but her ashes are taken by Michael after a long and arduous journey across the country to her childhood farm where he scatters them to fulfill the desire of his mother. He lives a loner there communing with nature surviving on melons and pumpkins. However, he is soon caught by the police suspecting him of aiding the arsonists hiding in the mountains. Michael is taken to one of the camps, but he manages to escape from there and returns to Cape Town from where he had started out with his mother. The work is usually looked upon as a story of survival and isolation of an individual struggling against a society that had started rolling.

Trying to analyse the work from a metaphysical perspective the yearning of the mother to return to the basic and natural rhythm of her place of birth can be looked upon as a figurative representation of the Ātman to be one with the perfect Supreme Being. Staying severed from the village, away from its warmth and plenty is painful for Anna K as it is painful and frustrating for the self to remain severed from the Brahman. The same principle runs true in the case of Michael K who feels disturbed staying away from Cape Town. Fulfilment for him rests in his hometown, that is, Cape Town which prompts him unconsciously to escape from the camp

nd run away to his native Cape Town where he had lived ıe life of a happy gardener in close communion with nature. ⁄ichael is seen throwing away the things given to him by nurse for his personal use as they remind him of an affected nd disturbed culture. This act again reminds one of the asting away of all the conditioning factors in order to attain iberation.

A non-resident Indian writer, Jhumpa Lahiri and her debut collection of stories *Interpreter of Maladies* which was awarded the Pulitzer Prize for Fiction, 2000 can be analysed next. It would not be a misrepresentation of facts to say that Jhumpa Lahiri's world of letters is the artistic produce of two conflicting cultures at work in her – the Bengali cultural identity assimilated through conscious and unconscious means and her American cultural identity gained through life experiences. Of the nine stories in the collection, *Interpreter of Maladies*, (with the subtitle "Stories from Bengal, Boston and Beyond") only three including the title story are set in the purely Indian locale, though all her stories carry Bengali characters.

'Home' is a recurrent image in Lahiri's stories which evokes nostalgia and is symbolic of the culture consciousness of the writer as well as her characters. "Mrs. Sen's" is a story charged with a sense of home sickness of a woman who had come to the bleak and lonely West from her traditional, lively and dynamic Bengali 'home'. The young female protagonist Mrs. Sen is seen trying hard to adapt to the West, baby sitting a lonely eleven year old White boy Eliot. Home

always meant India and not the US apartment where she stayed. The yearning for home becomes evident through her nostalgic words about India. Along with the image of home comes traditions, values and culture considered exquisite by the many characters – here Bengalis, stranded abroad, far away from home.

The new world remains alien to Lahiri's characters and the cultural conflicts portrayed in the stories can be looked upon as a representation of the spiritual conflict in the characters who find it difficult to fit into the new space, the imperfect land they inhabit, far removed from the roots, the origin which is looked upon as the Perfect world, their 'home'. The longing of the torn self for its union with the wholesome Supreme being can be read as the spirit behind many of the stories in this collection.

In a story "When Mr. Pirzada Came to Dine", a young Indian girl notices Mr. Pirzada, botanist from Dacca, with a pocket watch set to the local time back home in Dacca. This makes the girl uneasy as she considers the fact that the meals they took in Boston and their actions ". . . were only a shadow of what had already happened there, a lagging ghost of where Mr. Pirzada really belonged." The present life in Boston is made to seem unreal as opposed to the 'real' back home. The Indian metaphysical notion of the one and only one Real entity and the unreal nature of the segregated self emerge even here.

In the title story, "Interpreter of Maladies", Mr Kapasi emerges as the pure Indian conscience that questions the fake and masked identity of Mrs. Das, an Americanized Indian

woman which disturbs her. Once the confession is made which is the spelling out of truth, one finds the spirit of liberation dawning upon her. Remaining far from the Truth, that is the Supreme being, the self is troubled but the realization of the merit of truth paves the way to liberation.

If we turn to Western poetry, Wordsworth's "Ode on Intimations of Immortality" and Keats' "Ode on a Grecian Urn" enable readings in terms of spirituality thus bearing the true spirit of the realisation of the Supreme. Wordsworth in his ode writes:

Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home. (244)

Is this not a clear voicing of the separation endured by the Ātman from the 'Paramātmā'? When Keats hails beauty as truth and truth as beauty (359), is it not the realisation of the unity of the self and Brahman?

"The Waste Land", the famous poem by T.S. Eliot which was written in the post World War mood and which is considered to have hailed modernism into English poetry, presents pictures of the degenerate world with its material and

carnal pursuits. The work highlights the imperfection and fragmentation that have entered the world. The Grail legend is employed with the search motif. The search motif and the presence of the omniscient Tiresias grant a new layer of meaning to the text. The poem can be read as an explication of the search of the fragmented world for perfection and wholesomeness. The search for the lost grail, the sacred grail can be read as the search for the lost self, a search for pure realisation. In the same manner any genuine work of literature can be seen unfolding themes that resonate with the idea of realisation of the Supreme.

Modern literary theories and texts which are labelled feminist or postcolonial or subaltern also seem to be justifying the same point. For the feminist or for the subaltern or for the colonial subject the search is for an identity which in a way is the realisation of the Supreme. The concepts of the centre and the periphery, the self and the other which are seen in modern theories can be equated with the Supreme soul and the individual soul. The urge to move to the centre braving all oppositions that push the subalterns to the periphery talks of the longing to experience freedom and perfection, an act of getting away from the peripheral realm where they stand facing the risk of getting blurred out.

All excellent works of literature gain immortality and remain as entities which "posterity will not willingly let die," by consciously and unconsciously, implicitly and explicitly, overtly and covertly presenting as their very soul, the realisation of the Supreme. The Indian metaphysical thought

of the segregation of the Ātman from the 'Paramātma' and the urge of the Ātman for its reunion with the 'Paramātma' strongly glows with universal validity as the realisation of the Supreme becomes the soul of literature all over the world.

Works Cited

Alston, A. J. Trans. *The Devotional Poems of Mirabai.* Delhi: Motilal Banarsidass, 1980.

Coetzee, J. M. *Life and Times of Michael K.* 1983. Great Britain: Vintage, 1998.

Eliot, T. S. "The Waste Land". *Twentieth Century Verse* Ed. C.T. Thomas. 1979. Macmillan:1990.

Keats, John. "Ode on a Grecian Urn." *Fifteen Poets. 1941.* Calcutta: OUP, 1989.

Śrī Śaṅkarācārya. *Ātmabodham* (Self-Knowledge). Interpret. Akshatanandaswamikal. Kalady: Sree Ramakrishna Advaitashramam, 1995.

Śrīmad Bhagavad Gītā. Travancore: Travancore Devaswom.

Vimuktananda, Swami. *Aparokshanubhuti: Self Realization of Śrī Śaṅkarācārya.* Kolkota: Advaita Ashrama, 2001.

Vyas, Ramnarayan. *The Bhagavata Bhakti Cult and Three Advaita Ācāryas: Śaṅkara, Rāmānuja and Vallabha.* Delhi: Nag Publishers, 1977.

Wordsworth, William. "Ode on Intimations of Immortality." *Fifteen Poets. 1941.* Calcutta: OUP, 1989.

Way of Knowledge

Sajna S.

The Three-Fold Path in Bhagavad Gītā

The *Bhagavad-Gītā* is a philosophical conversation between Lord Kṛṣṇa and Arjuna. Kṛṣṇa explains the guidelines not only for Arjuna but also for the whole human kind. It is a moral guide to Hindu theology and a bright light to the world. The *Bhagavad-Gītā* is a sacred book consisting of 718 ślokas from Bhīṣmaparva of the great epic Mahābhārata.

It is a scientific book which provides practical directions for a meaningful life. One can attain more rest and happiness from it. According to the *Gītā* absolute freedom is the real goal of life. For achieving the perfect eternal happiness the *Gītā* suggests three kinds of knowledge (yoga).

1. Karmayoga
2. Jñānayoga
3. Bhaktiyoga

This three-fold path leads man to attain self-perfection. The first six chapters of the *Bhagavad-Gītā* have been designed as the Karmayoga section and the next six chapters

classified as the Bhaktiyoga section and the last is considered as the Jñānayoga.

Karmayoga

Karmayoga deals with the science of the individual consciousness attaining communion with the ultimate consciousness through actions which is also known as (pravṛtti marga). Detachment is the most fundamental principle in karmayoga. It is essential for self-realization.

1. Arjuna viṣādayoga
2. Sāṅkhyayoga
3. Karmayoga
4. Jñānakarmasaṃnyāsayoga
5. Karmasaṃnyāsayoga
6. Dhyānayoga

"The yoga of action rests in equanimity"[1] therefore one should exert oneself for this yoga of equanimity. "No one can remain inactive even for a moment."[2] Man should attain control over organs of action and senses. Karmayogi is unstained by the result of his action. Man should do his own duty free from attachment and only for the sake of sacrifice. Man is not able to attain freedom from action, nor does he reach perfection merely by renunciation of action. Karmayoga is mainly meant for the householder. "A house holder can achieve salvation through his moral deals done in the spirit of detachment."[3]

The yoga of action is superior to the yoga of knowledge. The karmayogi who neither hates nor desires, a true devotee should think that properties of nature lead to the performance or karma, and it is only egoism which leads the ignorant to believe that they are the agents or doers or karma.

The secret of Karmayoga consists in killing one's ego and identifying with the whole world. "Karmayoga consists of selfless sacrifice of works."[4]

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि 2.47

You should do your duty as an offering to the Supreme devoid of any attachment – that is real karmayoga. We find liberation from egoism through karmayoga. "God illustrates by examples of Janaka, Arjuna and others attained to the state of salvation by leading a family life through action done in this way."[5]

Jñāna Yoga

1. Kṣetrakṣetrajñavibhāgayoga
2. Guṇatrayavibhagayoga
3. Puruṣotamayoga
4. Daivāsurasaṃbadvibhagayoga
5. Śradhāthraya vibhāgayoga
6. Mokṣasannyāsayoga

The attainment of knowledge (Sāṅkhya) is the aim of all karma. This is the supreme efficiency of jñāna without which

a perfect union with the infinite is impossible. "The real knowledge is the realization of kṣetra and kṣetranja."[6] Those who understand the difference between kṣetra and kṣetrajña with the help of the eye of knowledge and also the liberation of all beings from ignorance, reach the highest.

Jñānayoga is the path of self-realization through discriminative knowledge. Knowing the Lord is the first cause of all. The Lord has well said that knowledge dawns gradually on him who qualifies himself by knowledge. "Those only will attain jñāna who are full of faith, who are devoted to him and who control their sense organs."[7] When jñāna is obtained there at once arises perfect tranquillity or mind.

The jñānayogi realizes that the Gods and deities of different religions are the manifestations of Brahman. The Gods that we worship in different religions are the manifestations of one indeterminate, nameless, formless, eternal, and infinite reality of Brahman. "The jñānayogi finds equality in all beings, experiencing the awareness of Brahman everywhere and always."[8] He feels the truth existing equally in all beings and never hurts or injures anybody anywhere and automatically attains the supreme state of Godliness.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति 13.28.

He who knows that the soul is not the agent of any action, and that every action accomplished in any way is the work of prakṛti, knows the truth. The jñānayogi lays down four disciplines for the seeker. Firstly the individual is required to

practise renunciation of worldly desires, possessions, and all attachments with respect to the cosmos. Secondly his renunciation consists in firmly controlling one's senses and passions. Thirdly the seeker should develop the rational understanding that the Brahman alone is real and the world is unreal. Fourthly the individual must have a sincere and intense desire for salvation.

Bhaktiyoga

The path of devotion to God for salvation is called the Bhaktiyoga. Bhaktiyoga has two parts – the preparatory Bhakti (apara Bhakti) and the para Bhakti. "The former prepares an individual for the latter."[9] "The yogis who are endowed with supreme faith and even united through meditation with indestructible and single-minded devotion will attain the goal."[10] Śrī Kṛṣṇa lays down in the *Bhagavad-Gītā* that "the Lord considers those devotees who are endowed with supreme faith and ever united through meditation, worship him. There is no existence of the pure devotion in the *Bhagavad-Gītā* leading to inaction, but there is that one devotional yoga based on the abandonment of the fruit of action. The *Bhagavad-Gītā* undoubtedly preaches karmayoga accompanied by spiritual knowledge and devotion.

ये तु सर्वाणि कर्माणि संन्यस्य मत्पराः।
अनन्येनैव योगेन मां ध्यायन्त उपासते।। 12.6

Kṛṣṇa gives instruction on the immortality of the soul, of the relationship between Jīva and Brahman and on the different paths leading to supreme bliss Karma, Bhakti and

Jñāna. It is considered to be the earliest path. There are two types of devotion – Saguṇa Bhakti and Nirguṇa Bhakti. Saguṇa Bhakti helps people to reach God through the concentration of the mind. "Devotion is the source of all noble deeds and we should ensure that such a source is not weakened."[11] When our mind is steeped in the love of God, there will be no room for evil thoughts.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् 12.12

The Bhagavad-Gītā speaks the language of the spirit of self-realization. Naturally its deep, mystic and meaningful implications are understandable only to one who has a foretaste of the Self. What one understands is proportionate to one's realization. Lord Śrī Kṛṣṇa describes a simple process by which man easily moves towards spiritual perfection through this three-fold path.

References

1. Balbir Singh. *Dharma, Man, Religion and Society*. India Private Limited, 1981, p. 9.
2. Swami Sivananda. *Bhagavadgītā*. U.P. Divine Life Society. 1995. p. 57.
3. R.S. Srivastava, *Contemporary Indian Philosophy*. Ranchi University, 1965, p. 50.
4. Swami Gambhirananda, *The Gospel of Sri Krishna*. Trichur: Sri Ramakrishna Math, 1985.

5. *Bhagavad-Gītā* 3.20.
6. *Gospel of Sri Krishna* p. 150.
7. Ibid. p. 155.
8. *Contemporary Indian Philosophy.* p. 41.
9. *Contemporary Indian Philosophy.* p. 57.
10. *The Gospel of Sri Krishna* p. 150.
11. *Bhagavad-Gītā* 12.12.

Neither through lust, nor fear, nor greed shall man forsake dharma even to save his life; for eternal is dharma, ephemeral are joys and sorrows; eternal is the soul of man, but ephemeral, however, is its cause (which makes for the soul's limitations in a body).

— Mahābhārata (18.5.50)

They alone are said to be mahājñanas --endowed with the highest wisdom--who are firm in their conviction of the Self, birthless and the same-in-all. This, ordinary men cannot understand.

— Māṇḍukya Kārika (IV. 95)

Agricultural Process in Pāṇini's *Aṣṭādhyāyī*

Dr. B. Prasannakumary

Introduction

Grammar is one of the most important branches of Sanskrit Literature. The grammar of Pāṇini is known as *Aṣṭādhyāyī* or Aṣṭaka. It is a work in eight chapters each of which contains four sections. It contains about four thousand rules called sūtras. The arrangement of the rules is highly scientific, economy being the most outstanding characteristic. The period from Pāṇini to Patañjali can be found to be the golden period for the students of linguistics looking to obtain a history of the Sanskrit language. Belvalkar characterized the period as "the creative stage of the science."[1]

Pāṇini records all the linguistic peculiarities in his monumental work *Aṣṭādhyāyī*. On the other hand he records the following agricultural processes in the work. Pāṇini mentions agriculture as 'Kṛṣi'. It is derived from the root 'Kṛṣ' to plough. The term 'Kṛṣi' was not restricted to mere ploughing but included collectively all other operations of agriculture, such as the supply of seeds, implemental animals

and human labour. Patañjali says in his Mahābhāṣya; *Nānākriyāḥ kṛṣerarthāḥ, nāvaśyaṃ kṛṣirvilekhane eva vartate... ... ... Pratividhānepi vartate, yadasou bhakta bījabalīvardaiḥ pratividhānaṃ karoti sa kūṣyarthaḥ.*[2]

Fields

The cultivated land was known as 'kṣetra'. The land which was not under the plough was called ūṣara—wasteland[3]. Pāṇini classifies fields into two – one on the basis of the crop grown. (Pāṇini sutras.)[4]

1. Dhānyānāṃ bhavane kṣetre khañ/-mudgānām bhavanaṃ kṣetraṃ-maudgīnaṃ.
2. Vrīhiśalyoūdhak;-vrīhīnām bhavanam kṣetram-vraiheyam; a field fit for growing rice.
3. Yavayavakaṣ aṣṭikādyat. yavānām bhavanam kṣetram yavyam.
4. *Vibhāṣā tilamāṣomābhaṅgāṇubhyah. Tilyam (Yat) Tailīnam-a field for growing* sesamum.

Māṣyaṃ or māṣīnaṃ – a field for growing beans.

Umyaṃ or Aumīnaṃ – a field of linseed.

Bhaṅgyaṃ or bhaṅgīṇaṃ – a field of hemp.

Aṇavyaṃ or Āṇavīnaṃ – a field for small grain.

The size of a field is also indicated by the quantity of seed required for its sowing. The sūtra 'Tasya vāpaḥ' (V- 1-45). For e.g. Prāsthikaṃ kṣetram, etc. a field sown with a 'prastha' measure" of seed was called prāsthika.

Deities

The twin agricultural deities 'sunaśira stated in the *Aṣṭādhyāyī* Devata dvandve[5] and Dyāvāpṛthivī śunāśīra marutva...[6] The affix 'cha' comes also in the sense of 'this its deity' after the names dyāvā, etc., śunāśīryam or śunāśīryam.

Process

Six agricultural processes are found in the *Aṣṭādhyāyī*. They are (1) Ploughing (2) Sowing (3) Weeding (4) Harvesting (5) Threshing and (6) Winnowing.

Ploughing (kṛṣantaḥ), sowing (vapantaḥ), reaping (lunantaḥ), and threshing (mriṇanataḥ) are the processes of agriculture mentioned in the *Śatapatha Brāhmaṇa.* These are distinctly mentioned in Pāṇini's *Aṣṭadhyayī.*

Ploughing

Ploughing is referred to by Pāṇini as *halayati* which means that he holds the plough. The Sutra-"muṇḍamiśra[8] and the vārttikas are employed– 'Halyātibhyo grahaṇe' and "*Halikalyorādāntatvaṃ ca*". The word hala is mentioned six times in the Pāṇinisutras.

1. Vipūyavinīyajityā muñcakalkahaliṣu[9]
2. Hala sūkarayoḥ puvaḥ[10]
3. Nañduhusubhyo halisakthyoranyatarasyām[11]
4. Hala siraḍthḥak.[12]
5. Matajanahalātkaraṇajal pakarṣeṣu[13]

The word halya is used as the area brought under the plough. Pāṇini knows of deep ploughing. It was effected by driving the plough twice *'dvitīyā karoti'* or thrice *'tṛtīyākaroti'*. The sūtra thus *kṛño dvitīyatṛtīyaśambabījātkūṣau.*[14]

The sūtra *"saṃkhyāyāśca guṇāntāyāḥ"*[15] refers to ploughing done more than three times. To make cultivation more fruitful and intensive, it was the custom to plough the same field over again from one end to the other in a reverse direction. The word is *'saṃbākaroti* V-4-58 *'saṃbhāsabdah pratilome – Anulomaṃ kṛṣṭam kṣetraṃ punaḥ pratilomaṃ karṣati-śaṃbākaroti.*

Sowing

After the soil was prepared by ploughing, it was fit to be sown. The sūtra *Āsuyuvapirapilapitrapicamaśca,*[16] the affix ṇyat is added. Eg:. Vāpya.

Another sutra *Kṛño dvitiya....*[17] the affix *ḍāc* is added. Thus for eg. *'bijākaroti'* means *saha bījena vilekhanam karoti'*. It reveals that in some cases ploughing was done in a field with seeds already scattered in it.

Pāṇini states that during the rainy season the mixed crops are being sown. The *tila* and *māṣa* would have to be considered as principal crops. Only when one is the principal (*'Pradhāna'*) as *māṣa* and the other secondary as *tila*. Thus the sentence *'Tilaiḥ saha māṣān vapati*. The Pāṇini sutra; *sahayukte apradhāne.*[18]

The sūtra '*Āśvayujvāvuñ*'[19] tells us that one of the auspicious days for sowing is the full-moon day of the month of Agrahayana – Āśvayujī paurṇamāsī. The saratpūrnima is the brightest and clearest moonlit night in the whole year and is still considered auspicious for operation connected with agriculture and plantation. The pulse sown in Āsvayuji'– *Āśvayujakā māṣāḥ.*

Weeding

Pāṇinisūtra *Mūlamasyābarhi*[20] *Ābarhaṇam* – *'ābarhaḥ-utpāṭanam tadasyāsti ābarhi'* for eg. Mūlyāḥ mudgāḥ–some cereals such as māṣa and mudga cannot be harvested without the whole plant and were called *mūlyāḥ*. The stumps were weeded by a special kind of hoe called *'stambaghna'*–(Pāṇini sutra as *'stambe ka ca.'*)[21]

Reaping-(harvesting)

The sūtra *kiratau lavane.*[22] Pāṇini refers to a special method of harvesting expressed by the verb *upaskirati* which refers to reaping. This is not from one end of the field to the other but in an unsystematic manner. The ripe grain was cut by a sickle – Sūtra – *'Artilūdhūsūkhanasahacara itraḥ.*[23] eg. *Lavitra.*

Threshing and Winnowing

The reaped crop was stacked on a threshing floor. Pāṇini used the term *'khala'*. A group of adjoining thrushing floors was called *'khalya'*[24] or *'khalini.*[25] Pāṇini used the term *khalya* which means good as a thrushing floor.

Winnowing was done by scattering corn *utkāra* or *Nikāra* (*vikṣepa*) from the sūtra *kū dhānye.*[26] With a winnowing fan called śūrpa[27] in the direction of the wind and separating grain from chaff. The sutra – *'Nirabhyoḥ pūlvoḥ*[28]*-Niṣpāva.*

Conclusion

Pāṇini is known as the greatest linguist of the world. He records all the linguistic peculiarities of those days in his monumental work *Aṣṭādhyāyi.* He records the country, its mountains and oceans, forests and rivers. Many other valuable achievements of Indians receive their full share of attention in the linguistic material. Six agricultural operations, varieties of fields, deities and agricultural productions, etc. are included in the *Aṣṭādhyāyi.* All this shows that the agricultural divisions and processes were smoothly going on and the natural resources were protected by the people while Pāṇini was compiling his *Aṣṭādhyāyi.*

Notes

1. Systems of Sanskrit Grammar -.56
2. Mbh – III – 1-26
3. Ūṣasuṣimuṣkamadhoraḥ – v 2-107
4. Ast-V-2-1 to V-2-4
5. VI 2-141
6. IV 2-32
7. I-6, 1-3
8. III -1-21

9. III-1-117

10. III-2-183

11. V-4-121

12. IV-4-81

13. IV-4-97

14. V-4-58

15. V-4-59

16. III-1-126

17. V-4-58

18. II-3-19

19. IV-3-45

20. IV-4-88

21. III-3-83

22. VI-1-140

23. III-3-184

24. Khalagoradhāt – IV – 2-50

25. Initrakaṭyacacca – IV – 2-51

26. III-3-30

27. Śūrpādañanyatarasyaṃ – V-1-26

28. III-3-28

अद्वैतवेदान्ते भावरूपाविद्याश्रयविचारः।

डॉ. एं. एस्. मुरलीधरन् पिल्लै

अद्वैतवेदान्ते पारमार्थिकसच्चिदानन्दाद्वितीयपरब्रह्म एकमेव सत्यम् तद्भिन्नं सर्वमपि न सत्यम्। तद्ब्रह्म विज्ञानार्थं द्वैतज्ञानं सहायकं भवति। द्वैतज्ञानविषय प्रपञ्चविचारे सति प्रधानस्थानं भजते अविद्या। अविद्यापरीक्षाकाले तत्स्वरूपलक्षणप्रमाणाश्रयादि विषया विचाराङ्गणे समायान्ति। तेषु अविद्या भावरूपा, तस्या आश्रय इति विषयद्वयमवलम्ब्य तदवगन्तुं यत्नोऽत्र विधीयते।

अद्वैतवेदान्तदर्शने विश्वमविद्यायाः कार्यमस्ति। अविद्या एव अस्य विश्वस्य उपादानं वर्तते। अविद्याबन्धादेव विशुद्धोऽपि चेतनो जीवभावापन्नो भवति। एतदनाद्यविद्यालक्षणं चित्सुखाचार्येण तत्त्वप्रदीपिकाग्रन्थे एवम् उक्तम् -

अनादिभावरूपंयत् विज्ञानेन विलीयते।
तदज्ञानमिति प्राज्ञा लक्षणं संप्रचक्षते।।[1]

अनादिभावरूपे सति, भावरूपत्वे सति, विज्ञानविनाश्यञ्च यत् तत् ज्ञानिनः अज्ञानमिति उद्घोषयन्ति। श्रीमधुसूदनसरस्वतीमते - 'अनादि भावत्वे सति, ज्ञाननिवर्त्याविद्या'[2] इति। आचार्यशङ्करेणाध्यासोमिथ्याज्ञाननिमित्तः[3] इति। विवरणाचार्येण प्रकाशात्मयतिनाप्यज्ञान-मध्यासोपादानमिति[4] निरूपितम्।

आदिशून्या अविद्या, अस्याः प्रभावेणैवात्मानात्माध्यासो विजृम्भते, एतत् च बन्धनमेव संसारः। अविद्या निवृत्या सह समस्तजगद्भ्रमो निवर्तते जगदपि

निवर्तते। तस्मात् विद्यावतां देहात्मबोधोऽपि विनश्यति। अविद्या तु अज्ञानपदेनापि बोध्या भवति। इदमज्ञानमद्वैतसिद्धान्ते नास्ति ज्ञानभावः किन्तु भावात्मकम् तथापि ज्ञानविरोधीत्यर्थः। अविद्यायाः लक्षणं चित्सुखाचार्यः एवं उक्तवान् - 'अज्ञानं भावरूपं यद्विज्ञानेन विलीयते'। एवं अद्वैतदर्शनेऽस्य अज्ञान-मनादिभावरूपञ्च। भावरूपतया इदं अज्ञानं अभावो न भवति। केवलं भावरूपं वस्तु इति कथ्यन्ते।[५] भावभूतमपि इदमस्ति विनाशि, यतोहि विज्ञानविलीनतयास्य स्वरूपं लक्षितम्। आचार्यमधुसूदनसरस्वतीकृत अज्ञानलक्षणं चित्सुखाचार्योक्तवदस्ति। उभाभ्यामपि उक्तं 'भावरूपत्वे सत्यनादित्वे सति विज्ञाननिवर्त्यमज्ञानमिति।'[६]

वाचस्पतिमिश्रः एवमवोचत् - अविद्यायाः भावरूपतयावर्णनस्यायम-मीषामभिप्रायो यदद्वैतमते नास्ति प्रपञ्चः सोऽलीकः।[७] अत एव अद्वैतिभिः प्रपञ्चस्य सदसद्विलक्षणतयानिर्वचनीयता प्रख्यापिता। तथा अस्य अनिर्वचनीयप्रपञ्चस्योपादानमप्यनिर्वचनीयाज्ञानमेव भवति। अविद्येयमनिर्वचनीयतया भावरूपास्ति। नास्तीयं भावरूपता त्रिकालाबाध्यरूपा। त्रिकालबाध्यरूपं भावरूपं केवलमेकस्य ब्रह्मण एव वर्तत इति। अविद्यायाः ब्रह्मज्ञानेन बाधोऽस्ति। तथा नास्त्यत्र त्रिकालाबाध्यता। प्रतीयतेऽविद्या अतः, आकाशपुष्पवन्नास्ति। यतोहि नास्ति लोके अलीकस्य प्रतीतिः।[८] तथा चालीकविषयको बोधोऽपि नास्ति। अर्थात् प्रातीतिकबोधविषयत्वमद्वैतिनः अङ्गीकुर्वन्ति। तस्मात् प्रातीतिकं भावरूपत्वमविद्यायाः स्वीकर्तुं शक्यते। एवं प्रतीतिकाविद्यायाः खलूपादानकारणस्वीकारपुरःसरं जगत् सृष्टिः, प्रतीतेः सङ्गतिरपि साधुसमञ्चसा च भवति। पूर्व निरुक्तेऽर्थे अद्वैतवेदान्तानुसारेणा-स्त्यविद्यानिर्वचनीया या च सद्रूपेणाथाप्यसद्रूपेणवानिर्वाच्या न भवति, ईदृशं तात्त्व-मद्वैतवेदान्तेऽनिर्वचनीयमुच्यते।[९] अत एव भगवत्पादः 'महाद्भुतानिर्वचनीयरूपा'[१०] इति।

एवंविध अनिर्वचनीयाज्ञानेन विरचितं प्रपञ्चजातमपि सद्रूपतयाऽथाप्यसद्रूपतया अनिर्वचनाद्धेतोः स्वयमप्यनिर्वचनीयं भवति। अनिर्वचनीयत्वेऽपि यथा रज्जुज्ञानेन भ्रमस्थलीय सर्पस्यबाधो वर्तते, तथैव ब्रह्मविज्ञानेनाविद्या स्वकार्येण सह बाधिता भवति, अतश्चाविद्या सत् ज्ञानात् निवर्तते।

अविद्याश्रयविचारः

आचार्य शङ्करेणाविद्याकृते मायाशब्दोऽपि व्यवहृतः तदनुसारेण मायाविद्ययोर्नास्ति भेदः। पञ्चदशीकारविद्यारण्यमुनिना 'सत्वशुद्ध्यविशुद्धिभ्यां, मायाविद्ये च ते मते' तथाहि शुद्धसत्त्वप्रधाना माया, एवं मलिनसत्त्वप्रधानाविद्या।[११] इत्थं मायाविद्याभेदो वर्णितः।

अद्वैतदर्शने अविद्याश्रयविषये कश्चन मतभेदो वर्तते। केचित् ब्रह्मैवाविद्याश्रय इति वदन्ति। ब्रह्मभिन्नमविद्यादि द्वैतप्रपञ्चजातं मिथ्यास्ति। तस्य मिथ्याप्रतीतेर्विषयाश्रयश्च ब्रह्मैव भवितुं अर्हति। यतः नास्ति ब्रह्मातिरिक्तं परमार्थम्, यत्खलु, अविद्याश्रयो भवेत्। किन्तु जीवोऽप्यस्ति ब्रह्मैव। अतश्चास्मिन्मतेऽविद्याश्रय एकमद्वितीयं ब्रह्मैव भवितुं योग्यम्। अविद्याया अस्ति ज्ञानेन विरोधः, तथापि ज्ञानस्वरूपेण ब्रह्मणा नास्त्यस्या विरोधो यतोहि वस्तुतया ब्रह्मातिरिक्तमविद्यादि किञ्चनवस्तु नास्ति। यदा ब्रह्मविषयकं वृत्तिज्ञानमुदेति, तदैवाविद्या तिरोदधते। ततश्चवृत्तिज्ञानेन सहैवाविद्यायाविरोधो मन्तव्यः।[१२] ब्रह्माज्ञानाश्रयोऽपि ततो निर्लेपः भवति, अतस्तस्मिन्नविद्यादिगता दोषा नोन्मज्जन्ति, तदसंगं तिष्ठति।[१३]

अद्वैतसिद्धिकारोऽप्यविद्याश्रयः ब्रह्मैवेति मन्यते।[१४] एवं वाचस्पतिमिश्रोऽविद्याश्रयो जीवो विषयश्च ब्रह्मेति अतिवदति, यतोहि जीव एव ब्रह्मविषयकमज्ञानं जायते। अत्र शङ्काजागर्ति यज्जीवस्तु स्वयमप्यविद्या

कृतस्तथा च कथमयमविद्याश्रयः स्यात्? यतोहि जीवः अविद्याश्रयः किञ्च चेतने जीवत्वं चाविद्याकृतमित्थञ्च परस्पराश्रयदोषो भवति। वाचस्पतिमिश्रस्येदं समाधानम् - 'यद्बीजाङ्कुरवदनादितयादुषणमिदमत्रस्वपदमाधातुं न प्रभवति'।[१५] वाचस्पतिमिश्रस्य जीवाश्रिताविद्यावादोऽयं विवरणानुयायिनां सम्मतो नास्ति। तन्मतेनाविद्याश्रयो विषयः एकं ब्रह्मैव भवति। अविद्याश्रयविषये मण्डनमिश्रोऽपि जीवाश्रयाविद्यावादमङ्गीकरोति। तेन च ब्रह्मसिद्धौ 'अविद्याजीवानाम्'[१६] इति उच्यते।

जीवाश्रिता ब्रह्मविषयिणी भवत्यविद्या, अयं तस्य सिद्धान्तः। सुरेश्वरमतेऽविध्याश्रयो ब्रह्मैवास्ति, तथैवविषयोऽपि। अज्ञानकल्पितो जीवो नास्त्यविद्याश्रयः।[१७] आचार्यशङ्करमतेऽपि, अविद्याश्रयः विषयः च ब्रह्मैवेति प्रतीयते, यतोहि तेन सूत्रभाष्येऽविद्या परमेश्वराश्रितेति वर्णितम्।[१८] अत एव विवरणाचार्य प्रभृतिभिस्तन्मतमनुसरद्भिरविद्या ब्रह्माश्रितेति स्वीकृतम्। अद्वैतसिद्धिकारश्च जीवाश्रिताविद्यापक्षमपि न प्रकाशयति।[१९] विचारे कृते जीवाश्रिताविद्या पक्षोपि युक्तिसङ्गतः इति प्रतिभाति, यतोहि जीवो ज्ञानवान् भवति। तेनाज्ञानस्य जीवाश्रयत्वं ब्रह्मविषयता च कथमपि न दुष्यति, यथा शुक्तिस्थले भ्रान्तपुरुषाश्रितं शुक्तिविषयकमज्ञानं प्रतीतिपथमारोहति।

अद्वैतवेदान्ते कल्पनाभेदेन प्रतिजीवमविद्या स्वीक्रियते। एकैकाविद्या कल्पनाभेदेनान्तःकरणाश्रिता भवितुं अर्हति। इत्थं चाविद्याया एकत्वेऽपि जीवा नाना भवितुमर्हन्ति। अपरे प्रतिजीवं नानाविधेति मतमपि मन्यन्ते। आचार्यवाचस्पतिमिश्रस्य प्रतिजीवं नानाविद्या इति मतं समीचीनमस्ति। किन्तु नानात्वमविद्यायाः कल्पितमेव भवितुमर्हति।[२०]

अन्ये, आवरणशक्तिप्राधान्येऽविद्या, तथा विक्षेपशक्तिप्राधान्ये मायेति स्वीकुर्वन्ति। अस्त्यविद्यायाः शक्तिद्वयम्। एकावरणशक्तिः द्वितीया

विक्षेपशक्तिश्च।[२१] आवरणशक्त्याविद्या वस्तुरूपमाच्छादयति, तथा विक्षेपशक्त्या तस्मिन् विपरीतं वस्तुजातं प्रत्यक्षयति। यथा शुक्तिरजतभ्रमस्थले, अविद्याया आवरणशक्त्या अर्थात् शुक्तिविषयकाज्ञानस्यावरण शक्तिद्वारा शुक्तेर्वास्तविक स्वरूपं भ्रान्तपुरुषस्य कृते आवृतं भवति। अज्ञानस्य विक्षेपशक्तिश्च शुक्तिरूपाधिष्ठानमालम्ब्य, भ्रान्तपुरुषं रजतं प्रदर्शयति। इत्थमज्ञानविक्षेपशक्तिः वस्तुनः विपरीतरूपं प्रकाशयति। वस्तुतः अन्यथा दर्शनमेवाध्यासो निगद्यते। अस्याध्यासस्य मूलमज्ञानमस्ति। अविद्यासिद्धावद्वैतवादिभिः अनुमानम्, अर्थापत्तिः, श्रुति इत्यादि प्रमाणानि प्रदर्शितानि। अज्ञानसाधने श्रुतयोऽपि सन्ति प्रमाणानि। विवरणप्रभृतिग्रन्थेषु, अज्ञानस्य सिद्धौ तस्य भावरूपतासिद्धौ चातिविस्तरेण विचारः कृतोऽस्ति। आचार्य चित्सुखेनापि चाज्ञानस्य सिद्धौ तस्य भावरूपता सिद्धौ च विपुलः प्रयासो विहितोऽस्ति। अद्वैतदर्शनेऽविद्या, मायाऽज्ञानपदबोध्यापि वर्तते। अविद्या - मायाज्ञानमिति पदानि पर्यायवाचकानि भवन्ति।

एतावता इदमवधातव्यम् - विचारसन्दर्भे युक्तिभेदेन मतभेदस्तु स्वाभाविकः। अविद्याश्रयः क? इत्यत्र यद्यपि मतभेदो विद्यते, तथापि अविद्या नास्ति, नास्ति कोऽपि आश्रयः इति कोऽपि अद्वैती न प्रतिपादयति। मतभेदस्तु न केवलं अद्वैतवेदान्ते, न्याययोगादिसर्वदर्शनेषु तत्त्वप्रतिपादनसन्दर्भे मतभेदसञ्चारस्तु प्रत्यक्षप्रमाणसिद्धः। अविद्यादिमूलतत्त्वविषये न तेषामद्वैतिनां परस्परमतभेदो दृश्यते।

मतभेदादेव तद्वस्तुनः सम्यग्परिचयः ज्ञानञ्च समजायते। एकजीवनानाजीवादिवादा दर्शनेऽस्मिन्नद्वैतवेदान्ते परब्रह्मावगतिप्रयोजका भवन्ति। द्वैतप्रपञ्च एव मतभेदपरमतखण्डनादिकं प्रवर्तते, तत् सुतरां आवश्यकं भवतीति मे मनः।

टिप्पणी

१. तत्त्वप्रदीपिका, चित्सुखाचार्यः, चौखम्बा संस्कृतसीरीज्, वाराणसी, १९६२, प्रथमपरिच्छेदः, पृ. ९७.

२. अद्वैतसिद्धिः, मधुसूदनसरस्वती, निर्णयसागरप्रेस्, बम्बई, १६१७, पृ. ५४४.

३. ब्रह्मसूत्रशाङ्करभाष्यम्, निर्णयसागर् प्रेस्, बम्बई, १६३८, पृ. १६.

४. पञ्चपादिकाविवरणम्, प्रकाशात्मयतिः, श्रीरामशास्त्रीसम्पादिता, मद्रास्, १६५८, पृ. ६३.

५. वेदान्तसारः, सदानन्दः, चौखम्बा संस्कृतसीरीज्, वाराणसी, १९९२, पृ. २८.

६. अद्वैतसिद्धिः, मधुसूदनसरस्वती, निर्णयसागरस्य, बम्बई, १६१७, पृ. ५४४.

७. वेदान्तकल्पतरुः, १.३.३०., सूत्रटीका।

८. अद्वैतसिद्धिः, मधुसूदनसरस्वती, निर्णयसागरस्य, बम्बई, १६१६, पृ. ५०-५१.

९. तत्त्वप्रदीपिका, चित्सुखाचार्यः, निर्णयसागरप्रेस्, बम्बई, १६३८, पृ. ८९.

१०. विवेकचूडामणी, आचार्यश्रीशङ्करः, श्लो - १११, पृ. १९४.

११. पञ्चदशी, श्रीविद्यारण्यमुनिः, प्रत्येक तत्त्वविवेकप्रकरणम्, श्लो. १६, काशी, १६४२,

१२. अद्वैतसिद्धिः, मधुसूदनसरस्वती, निर्णयसागरस्य, बम्बई, १६१७, पृ. ५६६.

१३. विवरणप्रमेयसंग्रहः, विद्यारण्यमुनिः, काशी, १९७६, पृ. ८१.

१४. अद्वैतसिद्धिः, मधुसूदनसरस्वती, निर्णयसागरस्य, बम्बई, १६१७, पृ. ५६६.

१५. भामती, वाचस्पतिमिश्रः, निर्णयसागरप्रेस्, बम्बई, १६३८, पृ. ४४.

१६. ब्रह्मसिद्धिः, मण्डनमिश्रः, मद्रासप्रकाशिता, १६५७, पृ. १०.

१७. बृहदारण्यकवार्तिकम्, सुरेश्वराचार्यः, भागः १, श्लो. १७५-१८२.

१८. ब्रह्मसूत्रशाङ्करभाष्यम्, निर्णयसागर् प्रेस्, वम्बई, १६३८, १-४-३, पृ. ३६८.

१९. अद्वैतसिद्धिः, मधुसूदनसरस्वती, निर्णयसागरस्य, वम्बई, १६१७, पृ. ५८५.

२०. भामती, वाचस्पतिमिश्रः, निर्णयसागरप्रेस्, बम्बई, १६३८, पृ. ३७७.

२१. वेदान्तसारः, सदानन्दः, चौखम्वा संस्कृतसीरीज्, वाराणसी, १९९२, पृ. ५१.

Only two kinds of people are happy and free from tension, the utter fool and the one who has surpassed himself, gone beyond his mind (and attained the state of a paramahaṃsa). All people in between are in varying stages of tension and sorrow.

— Śrīmad Bhāgavataṃ (III.vii.17)

अग्निपुराणे प्रतिपादितव्याकरणम्।

इन्दुलेखा ए.बी.

उपक्रमः।

संस्कृतवाङ्मये पुराणसाहित्यस्य अतिविशिष्टस्थानमस्ति। पुरा शब्दात् पुरा अण्यते अतीतान्नर्थान् अण्यते जीवयति इति व्युत्पतौ दैवादिकाद् अण् प्राणने (दिवादि–आत्मनेपदम्) इति धातोः नन्दिग्रहिपचादिभ्यो ल्युणिन्यचः (प.सु ३\३\१३४) इति सूत्राद् अच् प्रत्यये कृते पुराणशब्दो निष्पद्यते। वैदिककालादादेव मनिषिभिः स्वग्रन्थेषु सादरेण पुराणानामुल्लेखः कृतो दृष्टिपथमुपयाति। पुराणानां प्राचीनत्वं सर्वव्यापित्वञ्चानेन प्रमाणितं भवति यद् व्याकरणेऽपि पुराणशब्दस्य प्रयोग इतस्ततो दृश्यते। भगवता पाणिनिना स्वकीयो ग्रन्थे पुराणशब्दः प्रयुक्तः। पूर्वकालैकसर्वजरत्पुराणनवकेवलाः समानाधिकरणेन (पा.सु.२\१\४९) तथा च _ पुराणप्रोक्तेषु ब्राह्मणकल्पनेषु (पा.सु४\३\१०५) अनेन पाणिनिकाले पुराणानां प्रसिद्धत्वं सर्वविदितमेव।

पुराणेषु तदितर विभिन्न शास्त्रेषु च पुराणानां पञ्चलक्षणानि निरूपितानि। यथा–"सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च। वंशानुचरितं चैव पुराणं पञ्चलक्षणम्"॥ (देवीभागवतम्, पूर्वार्धम् २\१८) अत्र सर्गशब्दस्यार्थः सृष्टिरिति विज्ञेयः। प्रतिसर्गेण सम्पूर्णस्य जगतः संहारः

परिकीर्तितः। देवर्षिराज्ञां चोत्पत्तिपरम्परा वंशशब्दतो निर्दिष्टास्ति। सृष्ट्यादिनां कालव्यवस्था मन्वन्तरमित्यभिधीयते। तत्तदन्वयजातानां देवर्षिराज्ञां वृतान्तानि वंशानुचरितपदेन कथितानि वर्तन्ते। अतिपुरातनकालादेव पुराणानां संख्याविषये विदुषां शास्त्राणां च मतैक्यमवलोक्यते। सर्वेऽपि पुराणानाम् अष्टादशत्वमङ्गीकुर्वन्ति। यथा– मत्स्य, मार्कण्डेय, भागवत, भविष्य, ब्रह्म, ब्रह्माण्ड, ब्रह्मवैवर्त, वराह, वामन, वायु, विष्णु, अग्नि, नारद, पद्म, लिङ्ग, गरुड, कूर्म, स्कन्दपुराणानि च।

अग्निपुराणपरिचयः।

अष्टादशपुराणेषु विष्णुपुराणानुसारमग्निपुराणमष्टमं स्थानं भजते। मत्स्य पद्मपुराणोक्त वर्गीकरणानुसारं शिवभक्ति प्रतिपादकत्वात् तामस पुराणवर्गे समापतति अग्निपुराणम्। स्कन्द्पुराणकृद्विभाजनानुसारम्। अग्निविषयकत्वात् इदम् आग्नेयपुराणवर्गे अन्तर्भवति। अग्निमाहात्म्यवर्णनपरकत्वात् अस्य पुराणस्याग्निपुराणमिति नामकरणम्। किञ्च अग्निरेवास्य पुराणस्य वक्ता विद्यते। वेदतुल्यम् अग्निपुराणमिदम् अग्निना प्रोक्तमिति अग्निपुराणे निरूपितम् । तस्मात् अग्निमाहात्म्यप्रतिपादकत्वात् अग्निप्रोक्तत्वाच्च अस्य पुराणस्य अनिपुराणमिति नामकरणमिति निष्कर्षः। विद्वांसः पुराणमिदं भारतस्य विश्वकोशमिति ब्रूवन्ति।

सम्प्रत्युपलब्धाग्निपुराणे सम्भूय ३८३ अध्यायाः उपलभ्यन्ते। षोडशसहस्रं श्लोकाः सन्ति। मानवोपयोगिनां समेषामपि विषयाणां शास्त्रणाञ्च संग्रहः पुराणेऽस्मिन् प्रतिपादितः। अत्र पुराणोक्त पञ्च लक्षणानि यथास्थानमुपवर्ण्य अवतारकथा, रामायणकथा, महाभारतकथा

च अतिविस्तरेण वर्णिता। ज्योतिष, व्याकरण, दर्शन, काव्यशास्त्र, धर्मशास्त्र, छन्दशास्त्र, अर्थशास्त्र, शिल्पशास्त्र, राजनीतिशास्त्राणि च विभिन्नध्यायेषु उपवर्णितानि। अत्र अश्वायुर्वेद, गजायुर्वेद, वृक्षायुर्वेदैः साकम् आयुर्वेदशास्त्रं विस्तरेण विवेचितम्। एतदतिरिक्तं कोश, योग, वेदान्त, पुराणादिविषयानुवर्ण्य वास्तुकला, मूर्तिकला, युद्धकला, रत्नपरीक्षणकलादिलोकोपयोगिन्यः विविधकलाः सम्यक् समुपन्यस्ताः। इत्थञ्चात्र परा अपरा च उभे विद्ये निपुणं निरूपिते। एतावता अस्य पुराणस्य विश्वकोशत्वं सर्वथा युक्तियुक्तमेव।

अग्निपुराणे व्याकरणशास्त्रस्य सूक्ष्मदृष्ट्या निरूपणमस्ति । अग्निपुराणे ३४९ अध्यायतः ३५९ अध्यायपर्यन्तं प्रधानतया व्याकरणं निरूपयति । अस्मिन् पुराणे प्रत्याहार स्वर व्यञ्जन विसर्ग संहिताः पुं–स्त्री नपुंसकलिङ्ग भेदेन स्वरव्यञ्जनान्त सुबन्त अव्यय स्त्रीप्रत्यय कारकसहित षड्विधसमास तद्धित तिङन्त कृदन्तोणादयः सन्ति। अग्निपुराणोक्त प्रमाणानुसारेण अस्य पुराणस्य वक्ता कुमार इति ज्ञायते। यत्तु कुमारेण प्रोक्तं व्याकरणं तद्व्याकरणं कौमारव्याकरणं तेन प्रोक्तमित्यर्थे अण् प्रत्ययः तत् व्याकरणं कौमारव्याकरणमिति प्रसिद्धम्। अतोऽस्य व्याकरणस्य प्रथमवक्ता कुमार इति । अस्मिन् पुराणे पाणिनीयव्याकरणं तु साङ्गोपाङ्गं विस्तृतं विद्यते।

अग्निपुराणीय प्रत्याहारविचारः।

अइउण् इत्यादि चतुर्दशसूत्राणि प्रत्याहारघटकसूत्राणि येषु अण् अकादि प्रत्याहारस्य सिद्दिर्भवति पुराणे। व्यवस्थितप्रत्याहाराणां संज्ञा पञ्चत्रिंशत् पाणिनीयव्याकरणप्रत्याहाराणां संख्या द्विचत्वारिंशत् इति । एतदतिरिक्तं सुप् तिङादि प्रत्याहाररूपेणापि मन्यन्ते ।

अग्निपुराणीय सन्धिकार्यविचारः।

सम् पूर्वकात् धारणपोषयोरर्थे विद्यमानात् डुधाञ् धातोः भावे कि प्रत्ययने' इति सूत्रात् निष्पन्नः सन्धिशब्दः सन्धानां सन्धिरिति व्युत्पत्या द्वयोः वर्णयोः सम्बन्धविशेषरूपम् अर्थं प्रकाशयति । अग्निपुराणे प्रक्रियानुसारि व्याकरणवद् वर्णविचारानन्तरमेव सन्धिप्रकरणं वितन्यमस्ति। मुख्यतया स्वर व्यञ्जन विसर्ग भेदेन सन्धीनां निरूपणं क्रियते । तत्र स्वरसन्धिः सप्तविधः– दीर्घः, गुणः, वृद्धिः, यण्,अयादि, पूर्वरूपं, प्रकृतिभावः च इति । अनन्तरं अग्निपुराणोपवर्णित व्यञ्जनसिद्धरूपाणि आधृत्य व्यञ्जनसन्धेः द्वादश भेदाः सन्ति । यथा– जश्त्वं जश्त्वमनुनासिकत्वं च, छत्वं, परसवर्णः, श्चुत्वं, ष्टुत्वं ,ङमुडागमः, रूत्वंश्चुत्वं च, रूत्वंष्टुत्वं च, रुत्वं सत्वं च, तुडागमः, अनुस्वारः, परसवर्णश्च । अनन्तरं विसर्गस्वादिसन्धिप्रकरणयोर्निश्चितरूपाणि अग्निपुराणे समुपवर्णितानि । यथा विसर्गस्य सत्वं, जिह्वामूलीयोपध्मानीयावधिः, रूत्वं विसर्गः श्चुत्वं च, रूत्वं विसर्गश्च, रूत्वोत्वविधिः, रूत्वयलोपविधिः, विसर्गः सत्वश्च, रूत्वं, सुलोपः, रूत्वरेफलोपदीर्घः, तुक् च ।

अग्निपुराणीय सुबन्तरूपविचारः।

अग्निपुराणवर्णितव्याकरणे विभक्तेर्द्वैविध्यं वर्णितमस्ति– सुप्तिङ्चेति। तत्र प्रथमायाः सुब्विभक्तेः प्रथमं सप्तभेदाः भवन्ति, ये प्रथमादिशब्देन व्यवह्रियन्ते। अत्र प्रत्येकं त्रयो भेदाः भवन्ति। सुबन्तसिद्धशब्दस्वरूपाणाम् अग्निपुराणे लोकप्रसिद्धवर्णमालाक्रमेण दिग्दर्शनं विहितम् । तत्र नाम सर्वनाम रूपाणि तानि शब्दस्वरूपाणि पुल्लिङ्ग स्त्रीलिङ्ग नपुंसकलिङ्गेषु विभज्य प्रत्येकं तत्तलिङ्गानि शब्दस्वरूपाणि अजन्तहलन्तत्वेन विभक्तानि।

अग्निपुराणीय कारकविचारः।

अग्निपुराणे सुबन्तसिद्धरूप कथनानन्तरमेव कारकप्रकरणमुपवर्णितं । कारकं सम्प्रवक्ष्यामि विभक्त्यर्थसमन्वितम् । यथा विभक्त्यर्थसमन्वितं कारकमिति पुराणे कथितम् । कर्ता कर्म करण सम्प्रदानापादानाधिकरण भेदेन कारकं षड्विधं कथ्यते । अग्निपुराणे कर्ताकारकस्य पञ्चविधत्वं प्रतिपादितम् । यथा– कर्त्ता, हेतुकर्ता, कर्मकर्ता, अभिहितकर्ता, अनभिहितकर्ता च । अनन्तरं कर्मकारकं सप्तविधेन प्रतिपाद्यते । यथा– ईप्सित, अनीप्सित, ईप्सितानीप्सित, अकथित, कर्तृ, अभिहित, अनभिहितकर्म च।

पुनः अग्निपुराणे बाह्याभ्यन्तरभेदेन करणकारकस्य द्वैविध्यं प्रतिपादितमस्ति। अनन्तरं अग्निपुराणे त्रिविधस्य सम्प्रदानस्योल्लेखोऽवाप्यते प्रेरकः आनुमन्त्रिक अनिराकर्तृकश्च। तदनन्तरं अपादानकारकस्य द्वैविध्यं प्रतिपादितं चलमचलं चेति । अनन्तरं अग्निपुराणेऽधिकरणकारकस्य चतुर्विधत्वं प्रतिपादितम् । यथा–अभिव्यापकम् , औपश्लेषिकं ,वैषयिकं, सामीप्यकं चेति । एभ्योऽतिरिक्तं कालवाचक भाववाचक शब्दार्थेऽपि अधिकरणत्वेन सप्तमीविभक्तिः स्वीकृता अस्ति । उपर्युक्तकारकेभ्यः विधीयमानाः विभक्तयः प्रथमादयः अर्थविशेषापेक्षया अन्यत्रापि भवन्ति । यथा– प्रातिपदिकार्थ लिङ्ग सम्बोधनादिषु प्रथमा विभक्तिर्भवति । इत्थम् उपर्युक्तकारकेभ्यो विधीयमानाः सुब्विभक्तयः कारकविभक्तयः कथ्यन्ते । क्रियामाश्रित्य उत्पन्नतया एतासां कारकविभक्तिसंज्ञा भवति । एतद्भिन्नाः उपपदविभक्तयः कथ्यन्ते क्रियामाश्रित्य उत्पन्नतया एतासां कारकविभक्तिसंज्ञा भवति। यथा– नमः स्वस्तिस्वधायोगे चतुर्थी भवति एवं पृथग्वनादियोगे तृतीया पञ्चमी च भवति। उदाहरणानि यथा– नारायणाय नमः, अग्नये

स्वाहा, पितृभ्य स्वधा, पृथिव्या जल पृथक् इत्यादीनि। षष्ठीविभक्तिः कर्तृकर्मबोधिका कारकविभक्तिरपि भवति । अन्यत्र सम्बन्धबोधिकैवेति विशेषः।

अग्निपुराणीय तिङन्तरूपविचारः।

अग्निपुराणोपवर्णित व्याकरणे तिङन्तप्रकरणमुपक्रम्य संक्षेपेण तिङ्विभक्तीनां स्वरूपाणि आदेशश्च प्रतिपाद्यते। कर्तरि, कर्मणि, अकर्मकेभ्यश्च भावे कर्तरि च तिङास्थानिनो लकारा भवन्ति । लडादयो दशलकारा भवन्ति तिङ्विभक्तयोऽष्टादश सन्ति । तासु नवपूर्वाः परस्मैपदसञ्ज्ञाः उत्तराश्च नवात्मनेपदसञ्ज्ञा भवन्ति । प्रत्येकं पदयोरादितस्तिस्रः क्रमशः प्रथममध्यमोत्तमपुरूषसञ्ज्ञश्च भवन्ति । एतासां विभक्तीनां प्रकृतयो धातवो भ्वादिप्रभृतिषु दशसु गणेषु क्रमशो विभक्ताः सन्ति । प्रत्येकं गणे शबादीनि विकरणानि भवन्ति, यतो धातुरूपाणि भिद्यन्ते ।

अग्निपुराणीय समासविचारः।

अग्निपुराणोपवर्णित व्याकरणे समासः षड्विधः अस्ति। पाणिनीयेतु तथैव सुपां सुपां तिङां नाम्ना धातुनाथ तिङां तिङां। ते पुनः विभज्यन्ते। यथा– तत्पुरुषः अष्टविधः, कर्मधारयः सप्तविधः, बहुव्रीहिः सप्तविधः, द्विगुः द्विविधः, द्वन्द्वः द्विविधः, अव्ययीभावः द्विविधः च।

अग्निपुराणीय तद्धितान्त कृदन्त रूपाणां विचारः।

अग्निपुराणे समासप्रकरणानन्तरं तद्धितप्रकरणमुपन्यस्तम्। अग्निपुराणे संक्षिप्तवृत्या तद्धितप्रयोगाणां त्रैविध्यं स्वीकृतम्। अंसलः, वत्सलः, लोमशः इत्यादय सामान्यवृत्तितद्धिताः। यत्र, तत्र, अधुना तदानीमित्यादयः

अव्ययतद्धिताः। सौख्यं, पटुत्वम् इत्यादय भाववाचकतद्धिताः। इत्थं त्रैविध्यं स्वीकृत्य तत्क्रमेणैव तद्धितप्रयोगा उपवर्णिताः।

अग्निपुराणे व्याकरणप्रकरणस्य परिसमाप्तौ अन्तिमं प्रकरणं कृदन्तसिद्धरूपकथनं समुपन्यस्तमस्ति। तत्र अन्यप्रकरणवत् कृदन्तसिद्धरूपाणि प्रोक्तानि। अत्र कृदन्तरूपाणां कर्तृकर्माद्यर्थनिर्देशोऽपि विहितः। तेषां सुलभतया संपूर्णतया च बोधार्थं सिद्धरूपक्रमेण व्युत्पत्तिप्रदर्शनपूर्वकं, अर्थनिर्देशपूर्वकं च संग्रहो विधीयते।

उपसंहारः।

अष्टादशमहापुराणेषु अष्टमस्थानं अलङ्कर्तुम् अग्निपुराणे व्याकरणशास्त्रस्य अतिविस्तृतं विवरणम् अस्ति। यस्मिन्– संज्ञा स्वर व्यञ्जनविसर्गसंहिताः स्त्रीपुल्लीङ्गनपुंसकलिङ्गभेदेन स्वरव्यञ्जनान्त सुबन्ताव्यय स्त्रीप्रत्ययादीनां निरूपणं वर्तते। तथा च कारकसहिताऽव्ययीभाव तत्पुरुष कर्मधारय बहुव्रीहि द्विगुद्वन्द्वादि षड्समास तद्धित तिङन्त कृदन्तादीनां निरूपणञ्च विहितम्।

सहायकग्रन्थाः।

अग्नि नारद पुराण वर्णित व्याकरणविषयाणां समीक्षणम्। – रामकृष्ण पाण्टेय, वेंकटेश प्रकाशन, नईदिल्ली।

अष्टादशपुराणेषु श्री जगन्नाथः। लेखकः– काहूचरणपण्डा, डुडुलि प्रोसेस् एवं ओफ्सेट्।

पुराणेषुव्याकरणविमर्शः। लेखकः– थानेशचन्द्र उप्रैति, परिमल पब्लिकेशन्स दिल्ली।

आयुर्वेदे पाणिनीयस्य आवश्यकता

डॉ. पी. राधाकृष्णन्

ऋग्यजुः सामाथर्वाख्यान् दृष्ट्वा वेदान् प्रजापतिः।
विचिन्त्य तेषामर्थं चैवायुर्वेदं चकार सः।।
कृत्वा तु पञ्चमं वेदं भास्कराय ददौ विदुः।[1]

इति ब्रह्मवैवर्तपुराणोक्तत्वात् पञ्चमो वेदः आयुर्वेद इति प्रसिद्धः। अष्टादशसु विद्यासु[2] धन्वन्तरिकृता एका भवति इयं विद्या। अथर्ववेदान्तर्गतम् इदं शास्त्रं चिकित्साशास्त्रं वैद्यशास्त्रम् इत्यपरनाम्नापि प्रसिद्धम्। विश्वप्रसिद्धे अस्मिन् आयुर्वेदे पाणिनीयस्य[3] आवश्यकता इति अत्र विषयः। अयं विषयः सामान्यावबोधनाय त्रिधा विभज्यते।

१. आयुर्वेदपाणिनीयशब्दयोः निष्पत्तिः।

२. प्रतिपादकरोगाणां पाणिनीयदृष्ट्या अवबोधनम्।

३. औषधावबोधनम्।

१.१. आयुर्वेदः

आयुषः वेदः आयुर्वेदः।[4] आयुः अनेन विन्दति वेत्ति वा इत्यायुर्वेदः। गत्यर्थक 'इण्' धातोः[5] 'एतेर्णिच्च'[6] इति पाणिनीयसूत्रेण आयुस् शब्दस्य, एवं ज्ञानार्थक 'विद्' धातोः[7] अकर्तरि च कारके इति पाणिनीयसूत्रेण वेदशब्दस्य च निष्पत्तिः कथम् इति अत्र पश्यामः।

इण्+उस्→एतेर्णिच्च। ऐ+उस्→अचो ञ्णिति।

आय्+उस्→एचोऽयवायावः। संयोगे आयुस् इति पाणिनीये।

विद्+घञ्→अकर्तरि च कारके। वेद्+अ→पुगन्तलघूपधास्य च। वेद+सु→कृत्तद्धितसमासाश्च, स्वौजस्...। वेद+र्→ससजुषो रुः। वेदः→खरवसानयोर्विसर्जनीयः। आयुः वेदः आयुर्वेदः तस्मिन् इति आयुर्वेदे। इति पाणिनीये।

१.२. पाणिनीयम्

पाणिनिना प्रोक्तम् उपदिष्टं वा इति पाणिनीयम्।

'पण व्यवहारे स्तुतौ च' इति भ्वादि ४३९।

पण्+अच्→नन्दिग्रहिपचादिभ्यो ल्युणिन्यचः। पण+इन्→अत इनि ठनौ। पणिन्+अण्→तस्यापत्यम् (गोत्रापत्यम्) पाणिन्+अ→तद्धितेष्वचामादेः। पाणिन→गाथिविदथिकेशि गणिपणिनश्च। पाणिन+सु→कृत्तद्धितसमासाश्च, स्वौजसमौट् -------। पाणिनः। पाणिन+इञ्→अत इञ् (युवापत्ये) पाणिन्+इ→ यस्येति च। पाणिनि+सु→कृत्तद्धितसमासाश्च, स्वौजसमौट्-------। संयोगे पाणिनिः। तेन पाणिनिना प्रोक्तं पाणिनीयम्। पाणिनि+छः→वृद्धाच्छः। पाणिनि+ईय→आयनेयीनीयियः फढखछघां प्रत्ययादीनाम्। पाणिनीय+सु→कृत्तद्धितसमासाश्च, स्वौजसमौट्-। पाणिनीय+अम्→अतोऽम्। पाणिनीयम्→अमि पूर्वः। पाणिनीयम् इति पाणिनीये।

२.१. कुष्ठम्

कुष्णादि शरीरस्य शोणितं विकुरुते इति कुष्ठम्। निष्कर्षार्थकस्य कुष् धातोरत्र विकारार्थत्वं बोध्यते।

कुष निष्कर्षे क्र्यादि १५१९।

कुष्+क्थन्—→हनिकुषिनरिकाशिभ्यः क्थन्।[8] कुष+थ—→लशक्वतद्धिते, हलन्त्यम्, तस्य लोपः। कुष+ठ—→ष्टुना ष्टुः। कुष्+ठ+सु—→ कृत्तद्धितसमासाश्च, स्वौजसमौट्—। कुष्ठ+अम्—→अतोऽम्। कुष्ठम्—→ अमिपूर्वः। कुष्ठम् इति पाणिनीये।

कुत्सितं तिष्ठति इति कुष्ठम्। विषभेदः इति हेमचन्द्रः।

कुष्णादि रोगम् इति कुष्ठम्। व्याधिः कुष्ठम् इत्यमरः।[9] कुष्ठं रोगे सुगन्धे च इति विश्वकोशः।

२.२. ज्वरः

ज्वरति जीर्णो भवत्यनेन इति ज्वरः।

ज्वर घञ् (करणे, भावे)—→अकर्तरि च कारके। संज्ञापूर्वत्वात् वृद्धिर्न। ज्वर+सु—→कृत्तद्धितसमासाश्च, स्वौजसमौट् ...। ज्वर+र्—→ससजुषो रुः। ज्वरः—→खरवसानयोर्विसर्जनीयः। ज्वरः इति पाणिनीये।

३.३ प्रमेहः

प्रकर्षण आधिक्येन मेहति क्षरति वीर्यादिरनेन इति प्रमेहः। मेहः मूत्रदोष इत्यर्थकरोगविशेष इति राजनिघण्टुः। बहुमूत्रता इति हेमचन्द्रः।

प्र इत्युपसर्गपूर्वक 'मिह्'[10] धातोः अच्[11] प्रत्ययेन प्रमेहशब्दः निष्पाद्यते इति पाणिनिः।

प्र+मिह्+अच्—→नन्दिग्रहिपचादिभ्यो ल्युणिन्यचः। प्र+मेह्+अ—→ पुगन्तलघूपधस्य च। प्र+मेह+सु—→कर्त्तद्धितसमासाश्च, स्वौजसमौट् ...। प्रमेह+र् —→ससजुषोरुः। प्रमेहः—→खरवासनयोर्विसर्जनीयः। संयोगे प्रमेहः इति पाणिनीये।

Dia betes mellitus

Dia इति पूर्णनिर्गमन-प्रभूतनिर्गमनार्थक ग्रीक् धातुना साकम् अनवसरार्थक Betes (Batez) इति फ्रेञ्च् पदेन Diabetes शब्दः इति Oxford Dictionary.

३.१. विल्वादि गुलिका

विल्वस्य मूलं सुरसस्य पुष्पं फलं करञ्चस्य नदं सुराह्वम्।
फलत्रयं व्योषनिशाद्वयञ्च बस्तस्य मूत्रेण सुसूक्ष्मपीष्ट्वा।
बुजङ्गलूतेन्दुरु वृश्चिकाद्यै विषूचिका जीर्ण गरैर्ज्वरैश्च
आर्त्तान्नरान् भूतविकर्षिकांश्च स्वस्तीकरत्यञ्जनपाननस्यैः।

इत्यत्र सुसूक्ष्मपीष्ट्वा इति प्रयोगो द्रष्टुं शक्यते। पिष्लृ संचूर्णने[12] इति धातोः क्त्वान्तप्रत्ययेन निष्पन्नो भवति पीष्ट्वाशब्दः। कथं पीष्ट्वा इति प्रश्ने सु सुष्टुः सूक्ष्मं निष्कर्षेण पीष्ट्वा इति प्रबोधोऽपि जायते। केन सुसूक्ष्मपीष्ट्वा इत्यत्र बस्तस्य मूत्रेण सुसूक्ष्मपीष्ट्वा इत्यवबोधो लभ्यते। अत्र करणार्थकमूत्रशब्दस्य कर्तृकरणयोस्तृतीया इति पाणिनीयसूत्रेण तृतीया विभक्तिः।

३.२. महातिक्तकं घृतम्

सप्तच्छदं पर्पटकं शम्याकं कटुका वचा।
त्रिफलपत्मकं पाठारजन्यौ शारिबे कणे।
निम्बचन्दनयष्ट्याह्वविशालेन्द्रयवामृता
किराततिक्तकं सेव्यं वृषोमूर्वाशतावरी
पटोलादिविषा मुस्तात्रायन्ती धन्वयाषकम्।
तैर्जलेष्ठगुणेसर्पिद्विगुणामलकी रसम्।
सिद्धं तिक्तान् महान् तिक्तं गुणैरप्यधिकं मतम्।।

रजन्यौ इति ईकारान्तस्त्रीलिङ्गप्रथमा द्विवचनान्तशब्दः। रजनी इत्यत्र ईकारान्तस्त्रीलिङ्गप्रथमैकवचनेन धात्री इत्यर्थः। तथा रजन्यौ इत्यस्य ईकारान्तस्त्रीलिङ्गप्रथमा द्विवचनेन धात्री धार्वी इत्यौषधद्वयोरर्थबोधो जायते।

शारिबे आकारान्तस्त्रीलिङ्गप्रथमा द्विवचनम्। शारिबा इत्यस्य आकारान्तस्त्रीलिङ्गप्रथमैकवचनेन नरुनीण्टी इत्यर्थः। एवं शारिबो इत्यस्य आकारान्तस्त्रीलिङ्गप्रथमा विद्वचनेन नरुनीण्टी पार्वल्ली इत्यौषधद्वयोः अवबोधो जायते।

कणे आकारान्तस्त्रीलिङ्गप्रथमा द्विवचनम्। कणा इत्यस्य आकारान्तस्त्रीलिङ्गप्रथमैकवचनेन तिप्पलीत्यर्थः। एवं कणे इति आकारान्तस्त्रीलिङ्गप्रथमा द्विवचनेन तिप्पली अर्त्तितिप्पली इत्यौषधद्वयोः अवबोधो जायते।

विशालेन्द्रयवा विशाला+इन्द्रयवा→आद्गुण इति पाणिनीयसूत्रेण विशालेन्द्रयवा इति रूपं सिध्यति। अत्र औषधावबोधनार्थं उपयुज्यलिङ्गविभक्तिवचनसन्ध्यादीनां ज्ञानं पाणिनीयं विना कर्तुं न शक्यते।

३.३. इलनीर् कुषम्ब

धार्वी वरा मधुकमम्भसि नालिकेरे
पक्त्वाष्टभागपरिशिष्टकषायके च।
सान्द्रं विपच्य शशिसैन्धवमक्षिकाढ्याम्
युज्यात् व्रणार्मतिमिरेषु च पित्तजेषु।।

विपच्य इति विपूर्वक पच् धातोः ल्यप्रन्तं रूपमस्ति। वि इत्युपसर्गस्य विशेषेण इत्यर्थः। पच् धातोः पाक इत्यर्थः। एवं विपच्य इत्यस्य विशेषेण पाकं कृत्वा इत्यर्थो बोध्यते पाणिनिना।

युज्यात् युजिर्[13] धातोः आशीर्लिङि प्रथमपुरुषैकवचने रूपमस्ति। एतादृशयोगेन पित्तसम्बन्धिनां व्रण अर्म तिमिरादिनेत्ररोगाणां शमनं भविष्यति इत्यर्थावबोधः पाणिनीयेनैव सिध्यति।

३.४. सुकुमारं घृतम्

पचेत्पुनर्नवतुलां तथा दशपलाः पृथक्।
दशमूलपयस्यश्वगन्धेरण्डशतावरी।।

पचेत् इति पच्[14] धातोः विधिलिङि प्रथमपुरुषैकवचने रूपम्। पच्+ति→तिप्तस्झि...। पच्+अ+ति→कर्तरि शप्। पच+यास्+ति →यासुट् परस्मैपदेषूदात्तो ङिच्च। पच+इय्+ति→अतो येयः। पचेय्+ति→ आद्गुणः। पचेति→लोपो व्योर्वलि। पचेत्→इतश्च। एवं निष्पाद्यमानेन पचेत् इति शब्देन एकतुलां पुनर्नवं तद्वत् दशमूलं पृथक् पृथक् दशपलाः इत्याद्यवबोधनं पाणिनीयेनैव लभ्यते।

अष्टाङ्गहृदयचरकसंहितासुश्रुतसंहितामाधवनिदानाद्यायुर्वेदशास्त्रप्रतिपादकाः सर्वे ग्रन्थाः संस्कृतभाषया एव विरचिताः। भाषा तु व्याकरणं विना सम्यक् अवगन्तुं न शक्यते। अद्य व्याकरणं तु पाणिनीयमेव।

"काणादं पाणिनीयं च सर्वशास्त्रोपकारकम्।"

सहायकग्रन्थाः

१. अमरकोशः- अमरसिंहः।

२. अष्टाध्यायी- पाणिनिः।

३. चरकसंहिता- चरकः।

४. वाचस्पत्यम्- तारानाथतर्कवाचस्पतिः।

५. वैयाकरणसिद्धान्तकौमुदी, भट्टोजिदीक्षितः।

६. शब्दकल्पद्रुमः, राजा राधाकान्तदेवः।

Notes:

1. ब्रह्मवैवर्तपुराणे, ब्रह्म. का. अ.
१६.आयुर्वेदो धनुर्वेदो गान्धर्वश्चेति ते त्रयः।
अर्थशास्त्रं चतुर्थं तु विद्याह्यष्टादशैव तु।। (वाचस्पत्यम्)

2. अङ्गानि वेदाश्चत्वारो मीमांसा न्यायविस्तरः।
धर्मशास्त्रं पुराणं च विद्याश्चैताश्चतुर्दश।।

3. काणादं पाणिनीयं च सर्वशास्त्रोपकारकम्।

4. आयुर्हिताहितं वा व्याधिनिदानं शमनं तथा।
विद्यन्ते यत्र विद्वद्भिः स आयुर्वेद उच्यते।। (चरकः)
आयुर्जीवितकालः। अमर. क्षत्रियवर्गः. श्लो. सं. १२०.
जीवितं प्राण इत्यर्थे जीवितव्याप्यकाल इति जटाधरः। (शब्द. क. द्रु.)

5. इण् गतौ अदादि १४५.

6. पा. सू. उणादि. २.२८३.

7. विद् ज्ञाने। अदादि १०६४.

8. पा. सू. उणादि. २.२.

9. अमर. द्वि. वनौषधि. श्लो. १२६.

10. मिह् सेचने। भ्वादि ९९२.

11. पा. सू. ३.१.१३४.

12. पिष्लृ संचूर्णने रुदादि १४५३.

13. युजिर् योगे, रुदादि १४४५.

14. डुपचष् पाके, भ्वादि ९९६.

Sukṛtīndra Oriental Research Institute

Kuthapady, Thammanam, Kochi - 682 032, Kerala, India

Back numbers of the journal are available for Rs. 75/- each for individuals and Rs. 100/ - for institutions in India.

Vol. I. No. 1. Special issue on Temple Arts and Architecture.

Vol. I. No. 2. Indological topics like "The Puranas", "The Salagrama", "Jainism" etc.

Vol. II. No. 1. Topics like "Vallabhacarya and His Philosophy", "Rudraksam", "Atharva Veda and Folk Culture", "Sanskrit Vocables in Konkani" etc.

Vol. II. No. 2. Articles on "Taccusastra of Kerala as codified in the Text *Vastuvidya*", "*Manusyalayacandrika*" etc.

Vol. III. No. 1. Articles on "Science and Technology in Agamas and Samhitas", "Metallurgy in Silpasistras", "Campus of Kerala", "Palanquin Through the Ages", "Nagapuja" etc.

Vol. III. No. 2. Articles on "G¢ta's Vision of an Ideal Society", "Architectural Heritage of India", "The Charming *Lilavati* of Bhaskaracarya" etc.

Vol. IV. No. 1. Articles on "The Vedic Quest Concerning the Universe, Space and Time", "The Role of Hinduism in the Inter-Religious Dialogue for a Global Common Society" etc.

Vol. IV. No. 2. Articles on "Fundamentals of Madhva Philosophy", "Temple Worship", "Serpent Worship" etc.

Vol. V. No. 1. Articles on "Understanding God and World in Dvaita of Madhva", "Agama, the Source of Temple-Cult of South India" etc.

Vol. V. No. 2. Articles on "Science and Spirituality – A G¢ta Perspective", "Iconography and Sculpture" etc.

Vol. VI. No. 1. Articles on "Atman in the Light of Modern Science", "Faith", "Renunciation" etc.

Vol. VI. No. 2. Articles on "History through Vedas", "India's Gifts to the World of Mathematics", "Einstein – His Physics and Philosophy" etc.

Vol. VII. No. 1. Articles on "Consciousness and Modern Science", "*G¢tarahasya* - Tilak's Unique Contribution to Indian Ethics" etc.

Vol. VII. No. 2. Articles on "Non-Dualism in Vedanta and Siddhanta", "Mahabharata Testimonia in the Brhatkatha - Slokasamgraha" etc.

Vol. VIII. No. 1. Articles on "Our Mysterious Universe", "Sanskrit - The Basis of World Languages", "The Philosophy of Truth" etc.

Vol. VIII. No. 2. Articles on "Ecological Awareness in Vedas and Puranas", "Theoretical Concept of Sabdabodha", etc.

Vol. IX. No. 1. Articles on "Sabdabodha Yogadarsana", "Causes for Vakyarthajnana in Nyiya Philosophy", "Education of Women in Ancient India", etc.

Vol. IX. No. 2. Articles on "Concept of Difference in Dvaita Philosophy", "Nyaya Traditions in Kerala", etc.

Vol. X. No. 1. Articles on "Contribution of Temple Art and Architecture to Our Culture", "Vedanta and Modern Science", etc.

Vol. X. No. 2. Articles on "Development of Sanskrit Language", "Krsnanattam - A Religious and Philosophical View", etc.

Vol. XI. No. 1. Articles on "Concept of Soul in Indian Philosophy", "Guidelines to Jain Structure", etc.

Vol. XI. No. 2. Articles on "Padarthadipika : A Critical Observation", "Advaita Concept in Srimukapancasati", etc.

Vol. XII. No. 1. Articles on "Peripheries and Centres of Tantra in Kerala", "Sculptural Representation of Kundalini Yoga; A Rare Depiction", etc.

Vol. XII. No. 2. Articles on "Sabda as a Source of Knowledge", "The Vittala Cult in Lower Kaveri: A Study of the Srirangam Temple Inscriptions", etc.

Orders may be sent to the Director along with full payment, postage extra.

Regd. No. KERBIL/1999/1650



SUKṚTĪNDRA ORIENTAL RESEARCH INSTITUTE

Kuthāpāḍy, Thammanaṁ, Kochi - 682 032
Kerala, India

Sukṛtīndra Oriental Research Institute is a research foundation registered under the Travancore Cochin Literary Scientific and Charitable Societies Registration Act (Regn. No. ER7 of 1972). The **Chief Patron** of this Institute is **His Holiness Śrīmad Sudhīndra Tīrtha Swāmiji,** Head of Kāshi Maṭh Sansthān, Vārānasi.

The main objective of this Institute is to promote the study and research in Oriental learning, in particular Indological subjects like Sanskrit, Indian Culture, Literature, History, Philosophy, Arts and Architecture and so on. The Institute is a Research Centre recognised by the University of Kerala and Mahatma Gandhi University. It has a Reference Library containing Indological books and a Manuscript Library containing several palm-leaf manuscripts in Sanskrit. Its activities include guiding research in Sanskrit, taking up research projects, publishing books and a research journal, conducting seminars, and offering diploma courses.

For further details, contact
Hon. Director

Printed and published by Dr. V. Nithyanantha Bhat, Sree Niketan, Jew Street, Ernakulam, Kochi - 682 035 at Sukṛtīndra Oriental Research Institute, Kuthapady, Thammanam, Kochi - 682 032, Kerala, India. Printed at Pai & Co, Printing Division, Jew Street, Kochi - 682 035. Editor : Dr. V. Nithyanantha Bhat.

ISSN 2229-3337

